

SYNTAGMA LOGICVM.

OR, THE DIVINE LOGIKE.

Seruing especially for the vse of Di-
uines in the practise of preaching, and for the
further helpe of iudicious Hearers, and
generally for all.

By THOMAS GRANGER Preacher
of Gods Word.

<i>Grata quidem ratio est concordie voce relata,</i>	Gram.
<i>Gratior est ratio veniens ratione venusta,</i>	Rhet.
<i>Grata ter est ratio veniens ratione polita.</i>	Logic.

*E veterum mineralibus organon aureum expoliuit Aristoteles
ethnicus.*

*Ad vsum inprimis Theologicum summo cum iudicio accommoda-
uit Ramus Christianus.*



LONDON,

Printed by *William Iones*, and are to be sold by *Arthur Iohnson*,
dwelling in *Pauls Church-yard* at the signe of the
white Horse. 1 6 2 0.

SYNTAGMA

LOGICVM

THE DIVINE

BOOK

Containing especially on the use of Di-

vision in the practice of reasoning, and for the

purpose of teaching the art of Logic.

By Thomas Digges, a Bachelor

of Arts.

LONDON, Printed by J. Sturges, at the

Sign of the Anchor, in St. Dunstons Church-yard,

near St. Dunstons Church, in the City of London.

1680.

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HONORATISSIMO,
PRVDENTISSIMO,
AC LITERATISSIMO VIRO,

FRANCISCO Domino VERVLAM,
summo Angliæ Cancellario, ac
Regiæ Maiestati a consiliis,
sempiternam in Trin-
vno fælicitatem.



Necessè non est (illustrissime vir)
vt ad conciliandum huic opus-
culo benevolentiam aliquid de
necessitate, & vtilitate logices
adijcerem; de necessario, inquam,
eius vsu, non tantum in disputati-
onibus Academicis, sed in omni-
bus disciplinis, tractatibus, & exercitationibus; cum id
quam plurimi, cum Ethnici, tum Christiani fecerunt,
etiam quotquot in hac facultate laborarunt. Quid
Plato, quid *Aristoteles*, quid *Clemens Alexandrinus*,
quid *Augustinus*, quid *Philippus Melancthon*, & alij
de præstantia, & vsu logicæ scripsere, superuacaneum
est commemorare. Imò, dicat aliquis, superuacaneum
est post *Homerum Iliadas* conscribere, vel clauam de
manu *Herculis* euellere, hoc est, quod tot, tantique
viri,

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viri, cum doctrina ex culti, tum pietate celebres, & insignes, perfectum & perpolitum tanquam caput veneris reliquerunt, inferiorem aliquem hominem minime cum his comparandum audacius, quam sapientius emendare conari. Dico ego communem hunc esse prætextum superbiorum & inuidiorum, eorumque qui cultui corporis student, ventrique indulgent. Fateatur *Terentius* in prologo suo apologetico contra calumnias æruginosi *Lavinii*, *nihil iam dictum esse, quod non dictum sit prius*. Acute quidem. Nam cor humanum in sphaera sua voluitur, vnde rerum humanarum sphaerica reuolutio, quam omnium rerum vicissitudinem alibi nominat, existit. Idem planè affirmat Sapiencia vera, vera Philosophia, vera Logica, (*Solomonem* intelligo) *Id quod fuit, idem est, quod futurum est, & id, quod sit, idem est, quod fiet, neque est quicquam novi sub sole*. Vnde liquèdò constat, in omni nouitate esse vetustatem, & in omni vetustate nouitatem. Omnia sunt vetera quoad essentiam, noua quoad existentiam. Veteres & æternæ sunt species, noua & caduca, imo vultus, vt luna, mutabilis, indiuidua. Quam dissimilis es tu jam senex a teipso adolescente? Quam dissimiles a te tum sene, tum adolescente liberi tui, ac inter se dissimiles? *Ouid.*

————— *facies non omnibus vna,
Nec diuersa tamen, qualem decet esse sororum.*

Sanè Deus in se maximè vnus, in operibus suis est maximè varius. Et hæc varietas, modò absit binarius numerus, tendit in Dei gloriã, hoc est, in vnitatem centri. Conseruet se vnumquodque in vnitatem suam, & vnumquodque in varietate sua, & elucebit multiplex dei sapiencia & bonitas in creatione, & propagatione creatorum.

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creatorum. Nihil videbis superfluum nihil otiosum: Quàm pauci Poëtæ temporibus *Homeri* fuere, satis est notum, etiam quàm pauci, & ferè nulli scriptores. Solus fuit Historicus ille, neminem habuit contradicteorem, qui mendacia, vanitatesque eius innumeras coargueret. Vtra potior sit copia, vel inopia testetur quilibet aliquod thema tractaturus, dum inquit, & corradit omnes, qui de eo scripserunt. At *tudet me harum quotidianarum formarum*, inquit Terentianus ille *Charea*. Licet ipse deperijt *Pamphilam*, alius tamen spreuit illam, & inspexit aliam. Nullus Philosophus, nullus Orator, Poëta nullus, nec Theologorum quispiam adhuc, quem scio, posteritatem à scribendo deterruit. Rationem reddit *Aristoteles*, Eth. 1. Quod ego *μακρὰν, ὁδὸν πορεύομαι* delineavi, id alij articulatiùs, exactiùsque perficiant. Quid si *Aristoteles* senex producat liberos sibi dissimiles, num idèò contemnendi? Dissimilitudo hæc utilis est, & necessaria. Quælibet enim mundi progenies artes omnes in suam conuertit vsum pro necessitate, & exigentia temporum. Vt nos, sic omnia cum nobis; vt omnia, sic nos cum omnibus varios induimus vultus, nec eadem est facies, seu figura cæli a principio in finem seculi. At *sapiens dominabitur astris*. Dico deum habere suas influentias, & dona, quibus subseruiunt astræ. Primum sternit fundamenta sua, radices figit, seu semina componit, tum dicit, *crescite, & multiplicamini*. Et vt ex conditione terræ, seu soli, mirabilis hominum varietas existit, sic est artium, seu potius vsus earum ex varia generationum conditione varius. Rationem itidem reddit *Aureolus Theophrastus Paracelsus*. Vnaquæq; inquit,

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regio suum parit medicum. Pari ratione, dico vnāquamque regionem, etiam priuatum quemlibet suum parere concionatorem. Cuius cum ignari sunt *Iesuite*, mirè hallucinantur, Patresque corrumpunt. Pari ergo ratione, vnaquæque progenies suas parit artes, hoc est, prius inuentas in suum conuertit vsum, essentiam eandem in diuersas existentias pro proportionē & modo materiæ, hoc est, pro exigentia, & ratione temporis in proprietatem suam contemperans. Nam vnus, eiusdemq; rei plures sunt præparationes, & accommodationes ad vsus illos, quibus inseruire naturā est comparata. Non igitur me a scribendo deteruit antecessorum meorum aliquis, vt cunque suo tempore illustris, sicut nec tractare me pudet eundem textum eodē suggesto, quem doctor aliquis insignis multo ante tractauerit, non me, inquam, deterret Patrū aliquis, non *Melancthon*, non *Scaliger*, non *Zabarella*, non *Tolæus*, non *Rodolphus Agricola*, nec *Rodolphus Goclenius*, nec *Keckermannus* ille. Quid dicam de ijs, qui optimè omnium logicam ad vsum Theologicam accommodarunt, *Beurhusio*, videlicet, *Polano*, & *Dounamo* nostro? Hos ego confector, hos in vnū corpusculum meum redactos transformauī ad vsum tum Concionantium, tum Audientium, tum Legentium, vt fructus huius artis ad omnes licet mediocriter doctos redundaret. Vnaquæque regio suum parit medicum, vnaquæque tempestas suam necessitatem. Theologica necessitas, imprimis concionatoria, hunc modum, formamque a me extorsit. Academicas meas notas (Peripateticas intelligo) exquisiui, collegi, paululum mihi quiddam auxilium afferebant, potius offerebant, quod dare non poterant. Quid enim *Aristoteles*

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flores Philosophicis disputationibus inseruiens ad praxin Theologicam conducit? Paululum quiddam. Postquam verò in hos fertilissimos, floridosq; campos, & hortos defessis alis famelicus inuolauerim, aluearium meum *Hybleo* melle quàm citò repleui, imò non tam ex floribus extraxi, quàm ad manus præparatum ex Indicis veluti arundinibus exudans exuxi, & in aluearium, fauosque meos paulò aliter contextos, congeffi.

Iam verò (vir amplissime) tibi vt inscriberem hoc opusculum, omnino indignum vt in angulo aliquo Bibliothecæ tuæ deliteat, non claritudo impulsit generis tui, non Majorum tuorum splendor illustris, non eruditio etiam tua singularis: ex quibus priora duo *Angliae, Galliaeque* testimonijs euictus lior ipse tibi tribuit; postremum & ego, & alij quamplurimi probè nouimus, qui succum etiam ex fontibus tuis largifluis saluberrimum exhausimus. In quibus ostendis te non tam ex aliqua doctorum schola prodijisse, quàm ex vtero naturæ ipsius genitum esse, & è cælo potius, hoc est, ex libro naturæ, seu sapientiæ diuinæ in natura, & ardua mundi gubernatione, sagacissima quadam obseruatione, quàm ex libris hominum tua desumpsisse; sed præcipua ista, & excellens gloria tua, pietas, candor, & pia quidem in Doctos, bonosque benevolentia, quæ omnia in te summa veneror, & admiror, excitauit. Solent enim illecebræ sæculi potentes & diuites ad externum vitæ cultum, corporisque curam allicere, meliorem parte neglecta, beatiore statu posthabito. Animam, & cælum intelligo. Hæc igitur omnia te verè nobilem, verè heroicum, non doctum, sed adeptum, hoc est, superne dotatum planè loquuntur. Plurimum.

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rimum tibi debet tota Musarum cohors, totum *Ερως*
αποταδεια corpus tibi debet plurimum. Cumque tibi
deus *πομπότερον* dederit ingenium, blandè te amplecti-
tur ipsa Respublica. *Multitudo sapientum sanitas orbis*
terrarum est, inquit Sapientissimus ille. Summa sanè
dei bonitas, & in rempub. & ecclesiam benignitas, te-
que, tuique similes ad promouendam diuini nominis
gloriam, artesque præstantissimas vestris patrocinijs
propagandas & decorandas excitauit. Quod quidem
abundanter facis, dum numinis afflatu permotus, non
tam serenitate tui vultus erigis alios, quàm exemplo
proprio incitas, & extimulas: Hæc est, inquam, dei
bonitas, primatem aliquem excitare, qui artes, earum-
que cultores patrocinio suo tueatur, ne desit studiosis
præsidium, & asyhum, ad quod confugere valeant.
Cæterum vt complures silentio præteream, qui do-
ctos, studiososque amplexi sunt, tu is es hac nostra
tempestate, cui deus talem tribuit mentem, vt nihil
diuinius ipsa dei cognitione, virtuteque existimes.
Talibus igitur viris præstò esse consuesti. Talem cum
te omnes esse prædicent, (illustrissime vir) ad te humi-
liter confugi, eoque maximè, quòd *Dominus Iohannes*
Leuenthorp eques auratus Hartfordshirius, (cuius in do-
mo aliquot annos filijs ejus erudiendis operam quon-
dam adolescens dedi,) vir singulari fide, bonitate, libe-
ralitate, integritateque summa, dixerim antiqua, con-
spicius, perfectò & ostenso mihi tuo de vnione Bri-
tannica libello Regiæ Maiestati inscripto, tuam eru-
ditionem, solidumq; iudicium admiratus, reuerendam
in animum meum de te opinionem ingessit, quam
nunquam elabi perpetuus omnium consensus, com-
muniaque suffragia patientur. Ego igitur hac ejus
mira

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mira tui commendatione permotus, *Syntagma hoc logicum* tibi do, dedicoque; sperans te munusculum hoc, indignum Amplitudine tua, minime dedignatum iri, magisque donantis animum, quàm donum ipsum aspecturum. Quod ad doctos viros, & humanitate præditos attinet, si forsan displiceat hic meus labor, tantum mihi tributuros spero, quantum Epitaphium suum *Phaëtoni* a sororibus suis saxo signatum.

*Hic situs est Phaëton currus auriga paterni,
Quem si non tenuit magnis tamen excidit ausis.*

Quod ad alios verò; liberum etiam sit ipsi iudicium. Mihi sit satis quod posteritas absque invidia iudicare sit solita; iuxta illud:

Pascitur in vinis linor post fata quiescit.

Etiam & sua secula *Meonidem* risere, & mendicare permiserunt: Posteritas verò summo in honore semper habuit, iuxta illud *Gellii*:

*Septem urbes certant de stirpe insignis Homeri,
Smyrna, Rhodus, Colophon, Salamin, Ios, Argos, Athena.*

Quid mirum si ego risui sim expositus? Si labore manuum victum necessarium comparem? Si oneribus portandis tanquam cruce defatiger? Si labori succumbens jam senior, tandem ad mendicitatem sim reductus in mei, aliorumque probationem? Accipe (vir illustrissime) leuidense pauperimi clientis munusculum, ut aquam de vola *Sinate* quondam *Artaxerxes*, tuoque favore, tanquam *Ælian.* ægide *Palladis*, ab æruginosis Lauiniorum, si qui sunt

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sunt, maledictis; ignavorumque dieterijs defende.
Deus opt. Max. Amplitudinem tuam quàm diutissi-
mè seruet incolumem, vitæque defuncto sempiter-
nas tibi sedes in summo beatorum calo largiatur.

Butterwick, Holl. Linc. prope Bostonium.
Octob. 12. 1619.

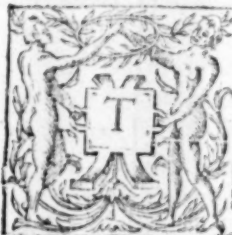
Amplitud. tue

humillimè deuotissimus

THOMAS GRANGER.



TO THE READER.



The most Ancient Logicians in the structure of this Art, haue chiefly aymed at Philosophicall disputations, affecting too much en applause of wit in fruitlesse curiosities. Others againe in after times haue extracted Logically matter out of the old mines, and haue wrought it into a better shape, and fashion, that it might be as apt an instrument for Oratours in pleading, and Rhetoricians in declaiming, as for Philosophers in disputing. But the latest writers haue so polished it by cutting off heterogenies, and superfluities, and by fulfilling of defects to parallelize and euen it with its object, viz. Reason, and whatsoeuer may be discoursed on by reason, as that it is become at length a true, and perfect organ, or vniuersall instrument, seruing as well for the practise of Diuines in the handling of Scripture, for the benefite, and helpe of all hearers, and readers of any worke or Treatise whatsoeuer in the vnderstanding, indgement, and remembrance thereof, and for all things euen in common life, where about mans reason is conuersant, as well as for any other Artist. wherefore as the Ancients haue chiefly framed it, some to the practise of Philosophers, others to the vse of Oratours, so the moderne, and newest (according to the necessity, condition, and exigence of times) to the practise of Diuines also, both for the compiling of common places, and other tractates, and also for the interpretation, explication, amplification, and illustration

The Epistle

of the Diuine text, or any other worke for the benefite of Gods Church. For edification in faith, and loue ought all good Christiāns to ayme at, and so this poynt or centre ought euery Art to be directed. For all things among Christians, ought to be groundd, and founded on Christ the rocke, and the roote, whereof they ought to haue a tast, and relish, and whereunto they must haue their concurrence, and confluence, the maine Ocean of all streames, and veines.

To this end also haue I perused the chiefeſt and beſt in this facultie, and out of their Texts, and Commentaries (as the learned may easily see) as also from myne owne practise, and experience haue I composed this worke, therein directly ayming at the benefite, and helpe of Preachers, and hearers, which haue some vnderstanding already in the rules of this Art, or that are desirous to attaine to some knowledge, and practise thereof.

Many Logiks there are, which in a manner affoord no helpe to either. For euen they that haue been well studied in them, when they come to the practise of Preaching, are glad to stie to their naturall Logike, and Commenters Analysis, vnlesse it be to terminus a quo, and terminus ad quē: and quis, quid vbi, quibus auxiliis, cur, quomodo, quando: and the Exordium to their Sermon doth trouble them more than all besides.

But whereas it may be thought, that I am herein too tedious, know that my purpose is to giue satisfaction to all in the knowledge, vse, and practise of this Art. For too much breuitie, (as it is a generall complaint of Ramus) causeth many, and large Commentaries, and Tractates for vnderstanding and knowledge, and they againe bring forth Epitomes for memorie, and practise. The former are to prolix for the learned, who haue already attained to perfection.

to the Reader.

fection. The later to brieſe for them that either are ignorant, or hauing ſome ſmattering hereof, are deſirous to attain to more ſkill.

Therefore I haue heere walked in the middle path, that neither the ſkilfull might iuſtly taxe me with prolixitie, nor the unſkilfull with breuitie For this worke is in very deepe an Epitome of the beſt Expoſitions, and Logicall tractates both old, and new; and againe, Ramus an Epitome of this; which being well peruſed thou ſhalt finde him (tho it ſeemes ſo obſcure to all) as plaine, and eaſie, as the a b c. So that this worke may ſerue inſteed of all commenters, and Ramus himſelfe for an Epitome.

Therefore (good Reader) uſe the ſervice of this booke. It is not too foggie, nor too leane, too ſtrait, nor too lauiſh, but ſo tempered, as that in the triall thereof you ſhall finde it, I hope, well worth the reading. Laſtly, whereas it may be thought that the whole Art is ſufficiently perfected in the foure firſt bookes, and that the fiſt is partly a repetition of the former, partly needleſe, becauſe Sophiſtrie is no part of Logike: mine answer is, that auoiding both curioſitie, and ſuperfluitie I purpoſed not ſo much to pleaſe my ſelfe, and a few, as to be beneficiall, and helpfull to all in practice, and uſe, wherein the fiſt Booke will plainly ſhew its neceſſary helpe; as the Diuine practitioner very well knoweth.

Thine in the Lord,

THOMAS GRANGER.



Πρὸς Θύραν Γεγγήρον πρὸ τῆς Αὐτῆς Λογικῆς.

[illegible]

Γαλ. Οὐδὲν ἐν ὧν ἔστιν ὁ Χρῆστος.

Ad THOMAM GRANGERVM de
ipsius Logica.

Cognitus hoc quondā fueras cognomine *Granger*.
Grandiger at meritò jam tibi nomen erit.
 Gallica vox *Granger* te denotat alma gerentem
 Gran', ager ille tuus quoslibet almus alat.
 Grano quid melius, cuius virtute valemus?
 Quaelibet ars grani vi valeatque tui.

JOH. NORTH.

Theologus.

Ad eundem de eadem.

DVx Normannorum postquam deuicerat Anglos,
Ad Gallos rediit; (retulit sic Foxus in actis
Ecclesie) regni commissa est summa potestas
Ducibus electis, *Grangeris* sicque duobus.
Ergo tuum, quod sis Normannus origine, nomen
Indicat, antiquè generoso stemmate natus.
Ingenium, genium, pietas, mos, candor, honestas,
Libera mens, animus talem te comprobat æquus.
Non tibi te natum, sed ut omnibus utilis esses,
Ingenue verbis, factis magis ipse fateris.
Namque meo dudum vix noti, docte, rogatu
Ex animi candore tui, mihi plura dedisti
Quam de te merito cuiquam sperare licebat.
Rami speravi versum tantummodò textum:
Vtilius sed luxit opus, quod lumine cunctas
Artes illustrat, doctus quo colligat artes
Clarius; ac citius texat, vel tæta retexat.
Tractans sacra tibi debet, tibi iuraque tractans,
Gens tibi Christicolùm. Grates tibi soluimus omnes.

I. N.

In Logicam Magistri Thomæ Grangeri.

DAt rosa mel apibus, qua fugit aranea virus,
Musa cothurnati candida vatis ait.

Ramus, Aristoteles rosa sint, sit aranea * fallax

Huius & esto libri sedulus Author apes.

Hæcce venena rosâ licet infuxere Sophista,

Mel tamen hic dulce, ac vtile suxit Apes.

* Sophista.

Ioh. Jones Cantabr.

In.



In eandem

THis book's a Garden where doth grow a Tree,
Cal'd Logike, fruitfull for Theologic.
The Roote, whose sappe doth vegetate the rest,
Aristoteles Is Aristotle height, because the best.
The Boughes, & Branches growing thence, are Ramus,
Douname, Beurhusius, Temple, and Polanus,
And here and there, some other fruits doe grow,
Of pleasant taste, and of delightfull show.
Each Reader may this Garden make his owne,
(And many will no doubt, when it is knowne.)
Then giue the price, (but small) to them that sell,
And thanke the Gardner dressing it so well.

In eandem.

TO praise this booke, were but to adde a light
To Phcebus Raies, themselues being fully bright.
Needlesse to praise the Author, sith all know
No figs on thornes, nor grapes on thistles grow.
Yet this Ile not omit, (though I haue store,)
That heer's all Blundeuile, and somewhat more.



C H A P. I.

What Logicke is.

Logicke is an Art, that teacheth the right use of reason.

EXPOSITION.



Logicke (*a*) is a greek word, and signifieth generally speech, whether grammaticall, or rhetoricall, (*b*) specially the art of discoursing well.

Logicke is naturall, or artificiall. The former is perfected by the inbred light of reason, vse, and experience, and is common to all. Artificiall serueth to polish, and perfect the naturall. It is gathered by practise, experience and obseruing of them, which excell others in this facultie of the soule.

The obiect of Logicke is inward, or outward. The internal obiect is the facultie of reason it selfe, which Logicke informeth, fashioneth, ordereth, directeth, being rude, weake, and confuse of it selfe in the most. The externall is euery Theme, or matter propounded, whereof a man discourseth, or may discourse by his reason.

A

The

The end of Logicke is inward, or outward. The inward is, to giue true direction to our reason, and that by shewing the manner, framing rules, and making of instruments to finde out the truth, and to get knowledge of all things, which by mans reason, or discourse may be found out. The outward end is the obtaining of truth science, and knowledge of all things.

God doth not reason, or discourse (for all things are alike manifestly knowne to him) but with one simple apprehension, or intelligence he knowes all things. But we attaine to science, and knowledge by the facultie of discoursing, or reasoning, which being weake, and rude of it selfe, is by this art holpen, and perfected. So that this Art teacheth not knowledges, or sciences themselves, whose seuerall Principles are inbred, or infused (as God giueth the gift and measure thereof) and produced into act, growth, and perfection by the vse, or discoursing of reason: but it helpeth, guideth, informeth, directeth (not giueth) reason in and for producing and perfecting the same both better, more easily, and more readily.

The maine end, and height of Logicke is knowledge, or science, that is, the simple apprehensio of truthes as they are in God, and were from God in *Adam*, (who was more intelligent, and lesse discursive) whereof we attaine to some shadow in the vnderstanding of definitions, to wit, how they should be made, not that we can make any of naturall things.

CHAP. II.

Of the Proposite.

OF Logicke there be two parts.

The former is of the purpose, or matter propounded, whether it bee in minde, word, or writing: the second is of iudgement.

The Proposite is the explication of the conceits, or meaning of the minde, instituted or framed according to sound reason. It is called the scope, drift, intent, minde, will, counsell, matter, subiect, argument, purpose.

Euery

Every propoſite or matter conceived in minde, or otherwiſe, is reduced to three heads, or kinds, Demonstratiue, Deliberatiue, Iudiciall.

1. Demonstratiue kinde purpoſeth or intendeth the demonstration, ſhewing or ſetting forth of ſome perſon, or thing.

To this kinde are referred: Praise, diſpraiſe, commendation, doctrine, hiſtorie, narration, promiſing, nunciation, that is, telling, or reporting, declaration, inſtruction, deſcription, &c.

2. Deliberatiue kinde conſiſteth in deliberation, aduiſement, or conſultation.

Hither are referred: Perſwaſion, diſwaſion, exhortation, dehortation, petition, deniall, intreatie, deprecation, deteſtation, conſolation, counſell, commandement, prohibition, denunciation of puniſhment, threatning, wiſhing, reconciliation, admonition, reproofe or rebuke, correction, or reformation, &c.

3. Iudiciall kinde ſtandeth in iudgement.

Hither belongeth: accusation, defence, expoſtulation, excuſe, purging, acquitting, aſſoiling, complaining, &c.

Notes of the Propoſite.

Every Propoſite, or ſcope is knowne, and diſcerned either by ſome one word, as by a note, or ſigne thereof, or elſe by the whole frame and context of a ſpeech. To which the circumſtances giue a great light.

All words or parts of ſpeech are commonly notes of the propoſite: as, Nounes, Verbs, Adverbs, Coniunctions, Interjections.

1. Nounes, *Dan. 4. 24. O King, let my counſell be acceptable unto thee, and breake off thy ſinnes by Righteouſnes, &c.* therefore theſe words are a counſell. *Rom 13 9. Thou ſhalt not commit adulterie, &c.* and if there be any other commandement, &c.

2. Verbes. Theſe verbes, I exhort, dehort, intreate, &c. are notes of an exhortation, dehortation, &c. *Rom. 12. 1. I beſeech you therefore brethren by the mercyes of God, &c.* thoſe words than are an exhortation to the true worſhippe of God. *Act.*

2. verſe 40.

Notes of Prediction, or Prophesie.

1. Verbes of the future tense. *Isa. 7. 14. Behold a Virgin shall conceive, and beare a Sonne, and thou shalt call his name Immanuel.*

2. Verbs of the present, and pretertense shew the certainty of a prediction. *Isa. 9. 6. vnto vs a childe is borne* (tullad with canietz is the present tense of Psal) *vnto vs a Sonne hath beeng imen.* (nittan with parach is the coniugatiō Kiphal, pret tense.) *Isa. 53. 5. He was wounded for our transgressions, &c* The Heb. Pailis signifie was, and is yet, this prediction is propounded in forme of communing, or questioning, *Psal. 2. 1. Luke 18. 8.*

Sometime it is propounded in forme of a commandement, counsell, hortation. *Isa. 2. 10. Enter into the rocke, and hide thee in the dust, &c. Chap. 6. 9. Heare yee indeede, but vnderstand not &c. Math. 14. 14. Act. 28. 25. cap. 13. 6. Howle ye, for the day of the Lord is at hand, &c.*

Sometime in forme of a with, or curse, *Psal. 69. 23. Let their eyes be darkned, that they see not, &c. Augst. Non optantis, sed prophetantis est. Psal. 5. 10. Destroy thou them o God, &c. Psal. 35. 4.*

Sometime by visions. *Ezech. 40. Dan. 4.* And by types, as the manifold Sacrifices of the olde Testament prophesied Christs Sacrifice. The abode of *Ionas* in the Whales belly, his buriall, the casting out of *Ionas*, his resurrection.

3. Verbs of the Indicatiue moode present tense, are notes most commonly of doctrine. *Prou. 1. 7. The feare of the Lord, is the beginning of knowledge, the principall, and chiefest that is, part of true, and sauing knowledge.*

They are also notes of profession, testification, and declaration *Psal. 119. 119. where he testifieth his loue to the Word. vers. 120. he professeth or testifieth his feare of God, vers. 127. 128.*

4. Verbs of the pretertense are most commonly notes of narrations, and histories. *Gen. 1. 1.*

5. Verbs of the future tense are often notes of a promise, threatening, commandement, prediction. *Isa. 59. 21. This is my conenant with them, saith the Lord, My Spirit that is vpon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth, &c.* Here the Lord promisseth that his holy Spirit shall

euer

ever remaine with the Church, and teach it the truth. *Iſa.* 1. 18, 19. Containe a promise, 20. a commination or threatening. *Exod.* 20. *Thou shalt haue none other Gods but mee.* a commandement.

6. Verbs of the Imperatiue mood are notes of a commandement, exhortation, petition, counsell, consultation, perswasion, salutation, concession or granting, permission, dissuasion, wishing, consolation.

1. Of a commandement, *Exod.* 20. 12. *Iſa.* 1. 16. 17. *Meth.* 5.

44. (a) *cap.* 19. 21.

2. Of exhortation. *Col.* 3. 5. (b) *Iob* 19. 21. where he exhorteth his friends to commiseration, and comfort.

3. Of precaton *Pſal.* 3. 7. arise, O Lord, &c.

4. Of counsell, *Exod.* 18. 21. The counsell of *Iethro* to *Moſes*, *Dan.* 4. 27.

5. Of consolation, *Meth.* 9. 2. Sonne be of good cheare thy finnes are forgiven thee.

6. Of perswasion. *Iudg.* 18. 19. 1. *King.* 22. 5. Enquire I pray thee at the word of the Lord to day. *verſ.* 12. The false prophets perswade *Ahab* to warre. *verſe* 15. The Messenger perswadeth *Miſſaiab*.

7. Of wishing, *Reuel.* 22. 20. Come Lord Iesu, here the faithfull wish for the comming of Christ.

8. Of salutation. *Luke* 1. 28. Haile Marie, thou art highly fauoured, the Lord is with thee, blessed art thou among women, &c. And so of the rest.

7. Verbes of the optatiue mood are often signes of wishes, desires, blessing, salutation, petition, reprehension, exhortation, detestation, or abomination.

1. Of wishing. *Cantic.* 4. 16. Let my beloved come into his garden, and eate his pleasant fruits, here the Church wisheth that Christ would come, and dwell in it, and banquet with her as his bride. *Gal.* 4. 20. I desire, to be present with you now, and to change my voyce, &c.

2. Of Benediction, or blessing *Numb.* 6. 24. The Lord blesse thee.

3. Of Salutation, *Rom.* 1. 7. Grace be with you. It is propounded in forme of a prayer.

4. Of prayer. Let my prayer be set forth before thee as the incense,

a Papiſts say,
that this is
counsell.

b Bellarm.
ſaith he prayeth
to the Angels.

incense, &c. *Exod.* 29. & 30. *Gen.* 48. 15. 16. *Jacob* prayeth for a blessing vpon the sonnes of *Ioseph*.

5. Of Exhortation. *Rom.* 13. 12. 13. *The night is farre past the day is at hand, let vs therefore cast off the works of darkenesse, and let vs put on the armour of light.*

6. Of auerfation, detestation, abhominacion. *Rom.* 6. 1. *God forbid.* The note of that absurd opinion, viz. to continue in sin, that grace may abound. *Rom.* 9. 14. what shall we say then? is there vnrighteousnesse with God? God forbid, this is a note of his detestation of that blasphemie.

7. Of reprehension, complaining, and blaming. *Dent.* 5. 29. *Oh that there were such an heart in them, &c.* *Isa.* 48. 18. *Oh that thou hadst hearkened to my commandments, &c.*

3. Of Adverbs, of exhorting, wishing, granting, &c.

1. I would to God, is a note of wishing. *Psal.* 119. 5. *Oh that my waies were directed to keepe thy statutes.*

2. Well, goe to then, come on, &c. are notes of exhortation. *Psal.* 34. 11. *Come ye children, hearken vnto mee, I will teach you the feare of the Lord.*

3. Be it so, &c. is a note of granting, and permission. *Iob.* 19. 4.

1. Basil. hom. de humil. Hollar. in Math. 9. Ambros. in Rom. 3. in Com. in 1. Cor. 1. Hier. in Rom. 10. Etsi, quamvis. Nisi, non quod.

5. And bee it indeede that I haue erred, mine error remaineth with my selfe, &c.

4. Onely, or alone, is a note of restraint: as, faith alone, or onely iustificieth before God.

5. Coniunctions. Though, although, but, are notes of preoccupation, or preuenting of an obiection.

Except 'not that, are often notes of an obiection. But, of solution.

6. Interiections. All interiections are notes of propositives. Woe is me, ah, alas; are notes of complaint, or sorrow. *Psal.* 102.

5. *Woe is mee that I am constrained, &c.* *Isa.* 1. 4. *Ah sinfull nation, &c.*

Woe to, of threatning, *Isa.* 5. 21, 22. *Woe be to them that call euill good, &c.*

Moreover, the Propositive is gathered often by the context of the whole sentence with consideration of what goeth afore, and followeth after, as also of the circumstances. *Geness* 32. 30.

And

And Jacob called the name of the place Peniel: for I have seen God ^a face to face, and my life is preserved. Here the first part containes a ^h narration of the (a) naming of the place, with a reason added. The second a gratulation, or reioycing, (*and my life is preserved.*)

Sometimes a gratulation is propounded in (b) forme of thanksgiving, *Rom. 1. 8. I thanke my God through Iesus Christ for you all, &c. Psal. 10. 1, 2. Why standest thou a farre off oh Lord? why hidest thou thy face in needefull time of trouble.* The wicked in his pride doth persecute the poore. These words containe a double complaint. The one of Gods deferring of time to help: the other of the wicked practise of the vngodly. The last words (*let them be taken in the denses, &c.*) are a prayer against the wicked, confirmed, or inforced by sundry arguments, to *vers. 12.*

^b The proposition is propounded also indirectly, viz by way of questioning, admiration, &c.

CHAP. III.

Of the simple Theme.

There be two parts of euery Proposite, or matter proposed, *viz.* the theme, and the argument.

The theme is the subiect, or matter propounded to be explicated, handled, declared set forth, discoursed on. It is also called a question, when it is propounded by way of question, as, *what is vertue? what is faith? &c.* Hence we say in common speech, *what is the matter? what is the question? what is the controuersie? what are they about? This is the matter, &c.*

The Theme is simple, or compound.

The simple Theme is that whereof it is demanded (a) what, or a Quid, vel of what kinde or manner of thing it is, and that simply: as, *faith, quales sit, trnth, loue, hope, grace, peace, &c.* It is called also a simple question, because it is most often propounded in forme of (b) such ^b *πομπητικῆς*, question as demaunds an explication of the Theme, or thing ^c *ἐκτεντικῆς*, asked, to which it cannot bee answered by yea, or nay: as, *what is iustice? what is faith? what is truth? loue? hope? &c.*

Notes of the simple Theme.

1. The simple Theme is handled onely in a proposition, or simple axiome, or sentence, *Rom. 10. 17. Faith commeth by hearing*, the simple Theme is (*Faith*;) (*commeth by hearing*) the argument by which it is declared.

2. The simple Theme is not alwaies propounded in one word, but in many words most commonly, and that both in

e Propositions, simple and compound (*e*) axiomes.

or sentences.

See 2, booke.

When it is propounded in one word, the note thereof is the name of the person, or thing whereof wee speake chietely in a simple axiome: as, Christ is the onely Mediatour betwene God and man. The Theme is (Christ) vertue exalteth mortall men about the starres. The Theme (vertue,)

Seneca.

It is propounded in many words also.

Prou. 10. 1. A wise sonne maketh a glad father. The Theme (*a wise sonne.*)

Prou. 10. 2. Treasures of wickednesse profite nothing. The Theme (*treasures of wickednesse.*)

Prou. 13. 3. He that keepeth his mouth, keepeth his life. The Theme (*he that keepeth his mouth.*)

Prou. 20. 3. It is an honour to a man to cease from strife. The Theme (*to cease from strife.*)

Iob. 3. 3. Except a man be borne againe he cannot see the kingdome of God. The Theme (*except a man be borne againe*) and in one word, the vnregenerate.

a Called the
subject, or ante-
cedent. See 2,
booke.

b Thema est
vox vel res. Res
est singularis,
seu individuum
vel vniuersalis,
quæ est prædi-
cabile, vel præ-
dicamentum,
quod est sub-
stantia, vel ac-
ciden.

3. That part of euery proposition that (*a*) goeth afore in reason, howsoeuer the words be placed, is the Theme there handled: as, *It is an honour to a man to cease from strife.* q.d. To cease from strife (peaceablenesse) is an honour to a man. In grammar it is called the nominatiue case, whether true or feigned, and that either put alone, or with other words depending on it. See my English *Syntagma grammaticum* the tractate of construing.

Here I omit the diuision of a (*b*) Theme into voice, and thing, with their many diuisions, and definitions, as not greatly pertinent to the purpose that I ayme at.

CHAP. IIII.

Of the compound Theme.

THE (e) compound Theme is any whole sentence, proposition, or axiome to be confirmed, or confuted by arguments or reasons. The simple theme having an argument added or ioyned to it, to explicate, or declare the same, is called a compound theme.

e Thema coniunctum, thema simplex cum suo argumento coniuncto.

In disputations it is called the subiect, matter, or question in controuersie. Also a proposition, or conclusion to be treated on, or disputed on: as, Iesus Christ is true God by nature. Our good workes doe not merit saluation. Pleasure is not mans felicitie, &c.

The compound theme hath two parts. The subiect, and the Attribute.

The subiect is the former part of the compound theme containing the thing or matter whereof speech or controuersie is made. It is called also the (d) lesse terme, the lesse extreme, or part. Because the signification thereof is not commonly so large, or extends not to so many things, or so farre as doth the attribute. It is also called the Antecedent.

Minor terminus, minus extremum, minus late patens quam attributum, pars antecedens questionis.

The Attribute is the other part, which is attributed, added, (e) predicated or spoken of the subiect. It is also called the (f) predicate, the greater terme, the greater extreame. Because the signification extends it selfe further then the subiect most commonly at least as farre. It is also called the consequent.

Pradicatur, seu dicitur de subiecto, f. Pradicatum, maior terminus, maius extremum.

Man is a living creature. Here the subiect is (*Man*) The attribute (*a living creature*) which is not onely attributed to, spoken or predicated of man, but also of Beast.

Our good workes merit not saluation. The subiect (good workes) the attribute (merit not saluation) Iesus Christ is true God by nature, &c.

Exposition.

The compound theme is sometimes absolutely termed a question, a demand, the thing, or matter to be decided, the question,

B

case,

case, or matter in controuersie. The Oratours call it the Proposition of an oration, to the confirmation wherof all their speech, or discourse is directed. Also the principall point, case, state, issue, state of the controuersie, which they diuide into three kinds, coniecturall, lawfull, iuridicall.

1 Oritur ex questione an sit questio facti.

1. The 1 coniecturall state is occupied in coniectures whether a thing be done, or no. As the state of *Tullies* oration in the behalfe of *Roscius* is, whether *Roscius* slew his father, or no.

2 Oritur ex questione quid sit.

2. The 2 lawfull state is whereby it is sought what the thing, or fact is according to Lawe, whereof the controuersie is. In the handling whereof definition is the chiefest point. It is a generall proposition setting downe our will, determination, or iudgement of a thing or fact.

The state of *Pauls* disputation about iustification is, whether the workes of Christ by which in his owne person hee perfectly fulfilled the Lawe be imputed to vs of God through faith: or that our workes being done by vs, and in vs, are our righteousness before the Iudgement seat of God.

3 Oritur ex questione quale sit.

3. The 3 iuridicall state is, whereby it is sought whether a thing bee done bee done by right, and according to Law, or by wrong and against Law. It is called the state of the qualitie, question of the Lawe: as, whether was *Iulius Caesar* slaine lawfully. Whether did *Jeremy* well, in prophesying against the Temple, and Citie of *Ierusalem*. Whether it be iust that a thiefe be executed.

a Hypothesis.
b Thesis.

The compound Theme is also (a) speciall, or (b) generall.

The former is a speciall sentence of some one particular person, or thing: as, *Dauid* sinned not in eating the shew-bread.

The fact of *Ehud* in killing *Eglon* was lawfull.

The latter is any generall sentence: as, Morall duties are to be preferred before Ceremoniall.

Compound Theme is also affirmatiue when we affirme something of a matter, or negatiue, when we deny something of a matter.

A note of the compound Theme.

The compound Theme is discerned by the argument of confirmation,

firmation, or confutation annexed to it; as, Rom. 3. 20. *By the deedes of the Law there shall be no flesh iustificed in his sight, for by the Law is the knowledge of sinne.* These last words are an argument of confirmation of the proposition before, therefore it is a compound *Theme*, Gal. 2. 22. *If righteousnesse come by the Law, then Christ is dead in vaine.* Here is handled a compound *Theme*, viz: *Righteousnesse is by the Law*, Which is knowne to be so by the argument of confutation, (*Then Christ is dead in vaine.*) Thus farre of *Theme*, the first part of the *Proposie*.

CHAP. V.

Of the Argument.

THe Argument, is whereby the *Theme* is explicated or expressed, handled, or treated on.

In it two things are to be considered. The Inuention, and Disposition thereof with the *Theme*.

Inuention sheweth the kindes of arguments, whereby euery *Theme* is treated on. These kindes are certaine places, or heads, to which as it were to fountaines Logically inuention directs vs euen with the finger. They are certaine common Notes, whereby we are put in minde what may be spoken of any thing, and whereby our discoursing is directed. They are called topike places, topiks, Categories.

CHAP. VI.

Of the kindes of Arguments.

AN Argument is artificiall, or inartificiall.

Artificiall is by helpe of this Logically Art gathered from the parts of the *Theme* to be confirmed, and that by shewing the cause, effect, subject, adiunct, dissentaine, comparison, coniugation, notation, distribution, definition. Or, it is so called because it is deriued from the principles of some Art; Whereas inartificiall

all is but the sentence and testimonie of some Author, the force whereof depends on the Authors credite.

a *Primum, vel a primo ortum.*

b *Est sua originis*

c *Simplex, aut comparatum.*

d *Consentaneum, vel dissentaneum*

Consensit cum re

quam arguit.

Absolute con-

sensaneum, vel

modo quodam.

Artificiall Argument is either (a) prime, or primortuie.

(b) Prime hath the originall, or force of arguing both in, and from it selfe.

It is (c) simple, or comparate.

The simple is considered simply, and absolutely without comparison.

It is either (d) Consentaneous, or Dissentaneous.

The (e) Consentaneous agreeth, consenteth, accordeth to the thing that it argueth.

It is (f) absolutely Consentaneous, or in some sort.

The absolutely Consentaneous, is the cause, and the effect.

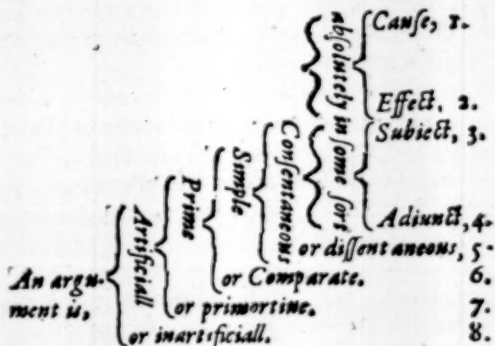
Exposition.

These Arguments or generall heads may more specially bee reduced to 12. Cause, Effect, Subiect, Ad unct, things diuers, Opposites, Comparates, Coniugation, Notation, Distribution, Definition, Testimonie.

There is no simple sence, or conceit of any thing in the mind, whether thought, spoken, or written, but it may bee referred to one of these Categories, and to all of them in sundry respects. More plainly, euery simple *Theme*, or terme, whereof any thing may be vttered, affirmed, or denied, hath in it an affection, inclination, propension, & disposition to argue, and to be argued according to, and from these Categories. And therefore it is called an argument drawne from the cause, effect, subiect, and adiunct, &c. Hence *Ramus* defines that to be an argument, that is affected to argue some thing.

Euery thing is apprehended of vs either simply, or with respect. Simple apprehension is of the essence, existence, or being of things, and truths without discourse, which more resembleth the Diuine nature. In this respect they are called *entia*, beings. Respectiue apprehension is of things relatiuely, and considered in the discursive facultie, or reason, and therefore are they called *Rationes, & argumenta*, that is, reasons, & arguments. And thus

thus they belong to the Art of Logik as their proper Category: The maine end
 therwise, as apprehended of the intelligence or vnderstanding, or arguing, is
 they belong to their seuerall Arts, as to their proper Categories. simple apprehension of truth
 And euery thing in a sundry consideration is the subiect of all or knowledge.
 Arts.



CHAP VII.

The use of this Argument is two-fold.

1. **T**He simple explication, or more copious declaration of a simple *Theme*, as when the Causes, Effects, Subiects, Adiuncts, Dissentanes, Comparates, &c. are shewed, that by them something may be taught of that *Theme*, expounded, praised, dispraised, described, &c.

Declaration containeth amplification, and illustration.

2. The confirmation of a compound *Theme*, as when it is proued: namely, in the one part thereof, to wit, in the subiect, or attribute; by the Cause, Effect, Subiect, Adiunct thereof, or some other artificiall Argument; or by testimony.

Confirmation containeth vnder it confutation, for declarations, amplifications, confirmations, confutations are fetched from the same Categories.

CHAP. VIII.

Of the efficient Cause.

CAuse is by whose vertue, force, or efficacie a thing is. By thing is meant euery effect, and event, whether action, motion, thing done, or in doing, whether inward, or outward &c. and whatsoeuer is any way caused.

1 Arche, foundation, phusis, oulia.
2 From which, of which, by which for which a thing is, unde aenigmatou diorsi.

Cause is also called the 1 *beginning, ground, element, nature, essence*. Causes giue essence or being to their effects. For the 2 *efficient, matter, forme, and end* constitute the effect.

Euery Argument is generally termed a Cause, and seemeth to be so, because of his force of arguing: but then Cause signifieth a reason rendered, whereof this word Cause or because, is a signe or note: as God is Almighty, because he hath made heauen and earth; because is a note of the effect. This is the mother of the child; because she would haue it preserved. (Because) is a note of the adiunct.

Cause is efficient, and matter or forme, and end, called the efficient Cause, materiall Cause, formall Cause, finall Cause.

The Efficient is the first mouer preparing, and handling the matter, applying and fitting it to the forme: forme, and end follow after accompanying, and conioyning into the effect: The Efficient, and end are outward Causes; without the essence of the effect: matter, and forme are inward causes, because they 3 constitute the essence of the effect.

3 Ingrediuntur essentiam rei.
4 Aliud est virtualiter inesse, aliud subiectiue.

The Efficient, is from which a thing is. It is the actiue, or 4 *virtual beginner, and mouer*, from whose vertue, efficacy and power euery thing hath his effect, or euent.

Notes of the Efficient.

1. *Nownes*, the cause, the authour, doer, worker, Efficient, maister, inuentor. The efficient of the accident is the substance.

2. *Metaphoricall words* noting the Efficient: as, the root, fountaine, spring, father, mother, matter, meate, bread, Capitaine, &c. Couetousnesse is the roote of all euill. *Sen. Patri-
monic,*

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monie is the matter of strife. Temperance is the mother of health. God is the fountaine of all good. Desire of money, and rule, is the matter of all euill. Christ is the bread of Life, that is, the Efficient cause.

3. Ablatiue cases signifying the Cause: as, we are iustified by faith. By grace yee are saued. Cic. Injuries are offered by a certaine cauillation, and malicious interpretation of the Law.

4. Aduerbs, from whence, from hence, thereupon, here-
upon, hauing reference to the Efficient person, or thing.

5. Prepositions. For, because of, after, according, from, of, by, through, in, as, *Heb. 3. 19. So we see they could not enter in because of unbeliefe.* 1. Pet. 1. 2. *Elect according to the fore-knowledge of God the Father.* Vers. 3. *According to his abundant grace he hath begotten vs.*

Propter, secundum, a, ab, per, ex, in.
Propter incredulitatem, secundum misericordiam.

Rom 1. 7. *Grace be unto you, and peace from God our Father.* Chap. 3. 20. *By the Law is the knowledge of sinne.* Ephel. 2. 8. *Tee are saued by, or through faith.* Rom. 5. 1. *Being iustified by faith, &c.* Hof. 13. 9. *Thy destruction is of thy selfe, O Israel, &c.* Psal. 10. 2. *The wicked in his pride doth persecute the poore.* Vers. 4. *Through the pride of his countenance.*

A deo, Per legem, Per fidem, Ex fide, Ex te, In elatione.

6. Nominatiue, and Vocatiue cases agreeing to Actiues, and Deponents in number, and person.

7. Questions. Whence, how arose, sprung, came this Questions, matter.

8. Diuers formes, and manner of Speech: as, I acknowledge this to haue beene, beene receiued, had proceeded from you.

CHAP. IX.

Of the Procreant and Conseruant.

Efficient cause according to his manner of working is first distinguished into (a) Procreant, and (b) Conseruant. The Procreant cause, is whereby a thing is produced, brought forth, cured,

a Bringing forth
b Maintaining
that which is
brought forth.

*Procreant efficit
ut res sit, conser-
uant, ut porro
fit.*

cured, brought soorth by procreation, creation, or any other kinde of action, or motion.

The Conseruant cause is whereby a thing procreated, produced, & already being, is further effectually conserued, preserved, sustained, maintained, perfected, increased, cherished, encouraged, hath his progresse to perfection, &c.

The opposite or contrarie to these, is the corruptiue, destructive, diminishing, hindering, quelling, discouraging, defacing, disgracing, obscuring, abolishing, deprauing cause, viz. the contrarie Procreants, & Conseruants of such contrary effects.

Examples of Simple Explication of the simple Theme.

God the Father, Sonne, and holy Ghost, are Procreants and Conseruants of the world, Angels, men, &c.

Christ is the Procreant, and Conseruant of our deliuerance from sinne, and death, &c.

The holy Ghost of faith, righteousness, and holiness, &c. Parents are Procreants, Nurses Conseruants.

The Sun is Procreant, and Conseruant of the day. Idleness is the Procreant, and Conseruant of lust.

Romulus the Procreant, or builder of Rome; his successors Conseruants. Magistrates are Procreants, and Conseruants, of Kingdomes, Common-wealths, Cities; Law-giuers of Lawes, Inuenters of things inuented, Artesmen of artes, &c.

Examples of Declaration of the compound Theme.

Doctrine.
Examples of
procreants.

The Sonne of God is begotten of the Father.

In this Proposition (the Senne of God) is the subiect, or simple Theme, which is declared by the Procreant cause (begotten of the Father) which is the attribute, both which make a compound Theme. The parts whereof, viz. the subiect, and attribute haue the affection of the procreant cause, and effect procreated, which may further be enlarged by many arguments of amplification, and illustration, which may containe diuers Periods, Chapters, and Treatises, and so of all Themes whatsoeuer.

The

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The holy Ghost proceededeth from the Father, and the Son.

The world with all things therein were created of God.

The knowledge of all Artes, and Sciences, and all wisdom is of God. *By one man sinne came into the world, and death by sinne, Rom. 5. He that is borne of God sinneth not, 1. Ioh. 3. 9.* The godly is described by the efficient Procreant.

Common-wealths are maintained, and preserved by good Lawes, and execution of good Lawes in Iustice, and Iudgement. *Examples of Conseruants.*

Sauing faith is preserved in vs by the holy Ghost. *The Lord is nigh to them that are of a broken heart, and say. Psal. 34. 18. with such as are of a contrite spirit.* The godly afflicted are comforted by an argument drawne from their Conseruant.

The Lord upholdeth them that fall, and raiseth up, &c. Psal. 145. 14.

The Lord of Hosts is with us; the God of Iacob is our refuge. Psal. 18. 19. 20. Psal. 46. 11.

I will not trust in my bow, neyther shall my sword save mee: but thou hast saved us from our enemies, &c. Psal. 44. 6. 7. The true Conseruant is auouched in the denial of the dissentaine, or false Conseruant. So *Psal. 146. 7, 8, 9, 10. Psal. 147. 6.* are consolations of the godly drawne from this Categorie.

He that hath begunne this good worke in you, will performe it to the day of Christ. Philip. 1. 6.

Examples of confirmation of the compound Theme.

Examples of procreants.

Iesus Christ is true God: because he is begotten of the Essence or substance of the Father.

This Proposition (Iesus Christ is true God) is confirmed or proued by an argument drawne from the efficient Procreant cause. Note, that as the parts of this Proposition may be declared and amplified by many arguments (as I said before:) so also the confirmation or prooffe may be enlarged by amplifications, illustrations, confirmations, confutations, whereof not onely periods and chapters, but whole volumes may arise. And as they are genefed or compounded, so are they in like sort analysed, or resolved.

The promise of remission of sinnes, of the resurrection of the

the body, and life euerlasting is firmly to bee beleueed: because it is made of God.

Paul hath a liuely, and sauing faith: because he is sanctified by the Spirit.

Vnbeleeuers liue wickedly: because they want faith.

Procreant removed, so removed the effect.

The sloothfull attaine not to knowledge: because they vse no labour or studie.

The Scriptures are to be beleueed: because the holy Ghost is their Author.

The Magistrate is to be honored: for God hath ordained him.

Wise men are good: for wisdom is good.

Matrimonie is chaste; because God hath ordained it.

Examples of conseruants.

The Catholike Church shall continue for euer: because it is preferred of God.

Saluation cannot bee taken from the elect: because God keepeth it for them.

Examples of the corruptent cause.

Examples of declaration.
Cic. pro Mur.
Hol. 13.9.

There is nothing done by labour, or by hand, which Time shall not consume, and bring to nothing.

The Kings of Israel themselves are the causes of the utter ruine of the Kingdome of Israel.

Augustine.

Life and death are of the Lord. Life of God the Giuer, death of God the Reuenger.

The corruptent causes of the Church are heresies, Idolatry, Popedome or Antichrist, Schismes, &c.

The causes hindering, and obscuring the feeling and experience of Gods goodnesse towards vs, are carnall securitie, hiding of our finnes before God, &c.

Examples of confirmation.

The Church of Christ is almost perished at Rome: because Popery is rise there, and Antichrist hath his throne there.

A Kingdome cannot long endure: because the word of God is had in contempt euery where.

Admonition.

In whatsoeuer case the words are vsed, howsoeuer placed, simple,

simple, or amplified with Epithites or additions, whatsoever the phrase, or manner of speech be, whether the words be plaine, and proper, or tropicall, and figurative, brife, or paraphrasticall; the naked proposition, and bare literall sense is in reason to be separated, and stripped out of the copie, ornaments, and induments, that the Theme, and the maine Argument of declaration, and confirmation may plainly appear.

Example.

Aeneid. 4. Dido Rhetorically describeth *Aeneas* (the effect procreated, and conserved) by the God-like and noble Procreant, and Conseruant causes of noble issue denied; and the savage Procreants, and Conseruants, of base rudeling auouched, which shee gathered from his effect, or fact, viz. his treacherous dealing, and secret departing from a Queene, that so kindly entertained, and inwardly affected him being a stranger

*Nont tibi Dina parens, generis nec Dardanus autor,
Perfide: Sed duris gennit te Caucasus horrens
Caulibus, Hyrcanaque admorunt vbera tigres.*

Englised.

*No Goddesse bare thee in her wombe,
O thou perfidious Brat,
From royall blood thou art not sprunge,
No Troiane thee begat:
But horrid Caucasus thee bred,
In dreadfull ragged rocke,
The Hyrcane Tygres dugges thee fed,
This is thy noble stocke.*

The bare proposition or Theme stripped of Rhetoricall ornaments, and logicall amplifications.

Anchyses and *Venus* are not the parents of *Aeneas*, but some Scythian Cottagers begate, and nursed him in *Caucasus*.

Notes of the Procreant.

Father, mother, begetter, producer, bringer forth, builder, author, workman, inuenter, ordainer of a thing, *Gen. 4. 20.*
 21. Father, signifieth author, inuenter, teacher.

Also, to be produced, procreated, begotten, built, done, brought forth, brought to passe, inuented, ordained by one, &c.

These are notes of the conseruant. A preseruer, promoter, aduancer, furtherer, keeper, restorer, renuer, maintainer, incourager, hastener, enlarger, confirmer, repairer, bringer vp, nourisher, cherisher, countenancer, gracer, &c. whether the words be proper, or figuratiue: as, idleness is the meate of lust.

Also when a thing is said to be preserued, kept, renewed, amplified, confirmed, nourished, &c. These passiuess are chiefly notes of the conseruant, when they agree to the person, as faith is nourished by the word of God, *id est*, increased, and preserued.

C H A P. X.

Of the Sole Cause.

Secondly, the efficient Cause worketh alone, or assisted with others.

The former is called the Sole, solitary, alone-working, selfe-working, totall, whole, absolute Cause: the latter sociall Causes.

Examples of simple Explication.

God is the sole Cause of the creation of all things. *Christ* is the alone cause of mans redemption. The *Sunne* of light, *Cassius* of clemency. *Nisus* of slaughter.

Examples of Declaration.

God alone hath created all things by himselfe.

Satisf.

Satisfaction for our sinnes is made by none but Christ.
Here, the sole cause is affirmed in the deniall of all fellow-
causes.

The Prophets, & Apostles alone spake by diuine inspiration.
The Sunne alone inlighteneth the world.

David slew Goliath by himselfe.

Cesar had fellow-causes of his victories, but none of his
clemencie.

I am the Lord, and besides me there is no Saviour: I haue de- Isa. 43. 11.
clared, and I haue saued, &c.

There is one Law giuer that is able to saue, and to destroy. 1am. 4. 5.

I haue troden the Wine-presse alone, and of the people there was Isa. 63. 3.
none with me. Christs sole victory in the deniall of concauses
is here allegorically set foorth, and after described in proper
 termes.

Thou O Lord art a shield for me: my glory, and lifter vp of Psal. 3. 3. &
my head. Psal. 4. 8.

Examples of Confirmation.

The authoritie of the Scripture dependth on God alone:
because he alone is the authour thereof.

The body of Christ is not eaten with bodily mouth: be-
cause it is eaten by faith alone.

Indas alone was lost: because he alone betraied Christ.

The faith of Turkes, and Lewes is not true: because it is not
of the holy Ghost.

I will shew forth the praise of God, for he hath opened my lips.

Nisus alone is to be punished: because he alone made the
slaughter.

Notes of the Sole Cause.

1. Alone, onely, himselfe. Isa. 44. 24. *I am the Lord that
maketh all things, that stretcheth forth the heauens alone, that
spreadeth out the heauens by my selfe.*

2. Negation, deniall, or remouall of other sole Causes, and
of all fellow-causes. Isa. 44. 6. *I am the first, and the last, and be-
fores me there is no God.*

The common termes herein vsed are such like. Not from any other, than : from no other, by or through no other meanes or helpe : no otherwise, than : none else, none besides.

The Church hath light from none other thing, than the word of God. Heretickes are refuted no otherwise then by the Scripture.

Chrysost.
Hom. Mar. 49.

The Church is knowne by no meanes, but by the Scripture.

Galat. 3, 6.

We knowe that a man is not iustified by the works of the Law: but by the faith of Iesus Christ.

CHAP. XI.

Of the Sociall Cause.

*Action summa-
goni. I. Concause.*

THe Sociall cause, is when many efficientes or workers concurre together to bring to passe the effect.

It is called a fellow-cause, a concause, a coworker, helper, fellow-helper, & assistant, confederat, partaker, abettour, ayder, accessory.

The Sociall cause is,	{	Equall.	{	Principall.	{	Ministeriall.
		unequall.		Adiuuant.		Instrumentall.

CHAP. XII.

Of the Equall Concause.

THe Equall Concause, is when there is like vertue, efficacy, force, power in producing the effect, or thing done.

The common termes vsed in expressing hereof are : like, all alike, equall, euen, as well, and negations of inequality. No lesse, no difference, no better then, no worse then, &c.

Examples of Declaration.

The Father made the world by the Sonne, as an equall fellow cause, not an instrument.

All

All the Apostles had authoritie to preach, binde, and loose as well as Peter.

Examples of Confirmation.

The world was not created of the Father alone: because it was also created of the Sonne and holy Ghost.

The planting and ordaining of churches was not peculiar to Peter alone, for all the Apostles had equall authoritie, power and right.

The Keyes were given to all the Apostles equally: because Christ saith, whatsoeuer yee bind on earth, &c.

C H A P. XIII.

Of the Principall Cause.

THe vnequall cause, is when there is inequality in producing the effect, among the *Causes*. Or, when there is a differing, and vnequall power, vertue, strength, maner, and efficacie among the coworkers in producing the effect.

It is either principall, or Adiuuant.

The principall cause, is the chiefe worker in any action, matter, businesse, whereon the other assistants depend. It is called the principall agent, or actor.

Examples of Declaration.

The principall efficient Cause of Christs miracles, was his Godhead.

God is the principall efficient of our iustification before his tribunall seate.

God is the first Authour, and fountaine of all good lawes.

David was the chiefe cause of the death of *Uriah*.

2 Sam. 11. 3

Caesar was the principall cause of his conquests.

16. 17.

The subtil policies of *Plisses* were the chiefe causes of the Greekes victories.

Examples of Confirmation.

The holy Scripture is most perfect: because it was indited by the holy Ghost.

The

2 *Autopistis.*

The 1 holy Scripture is to be belicued for it selfe: because it is inspired of God.

2. Sam. 11. 18.
29.

Ioab was not the principall agent in the conquest of *Rab-*
bab, because *Dauid* tooke it.

Notes.

1. The *Notes* of this cause are such like. The principall, chiefe, first, Authour, Captaine, ringleader, perswader, aduiser, Counsellor, deuiser, plotter, guider, conductor: by whose authoritie, perswasion, direction, counsell, power, conduct, a thing is said to be vndertaken and done.

Per.

2. The prepositions by, and through. 1. Cor. 1. 9. *God is faithfull by whom yee are called.* Rom. 5. 12. *By one man sinne entred into the world, and death by sinne.* Prou. 8. 15. 16. *By me Kings raigne, &c. By me Princes beare rule, &c.* Rom. 11. 36. *Of him, to him, and through him are all things.* Therefore it is a false proposition. Where the Particle, *By*, is vsed, there is signified the Ministeriall cause.

CHAP. XIII.

Of the Ministeriall Cause.

Aiurion ypour-
gon, upereitixon,
Administra, fa-
mulans, accessio-
ria.

THE Adiuuant cause, is that which serueth, helpeth, aideth, assisteth, succoureth, relieueth the principall agent.

It is Ministeriall, or Instrumentall.

The *Ministeriall* helpeth the Principall agent by force of reason, and consent of will in it selfe. It is called the administering cause, or seruant, or Minister.

Examples of Declaration.

Angels, and men are Ministers of God.

20 An Angell was Gods Minister in the slaughter of *Senache-*
ribs Host.

Rom. 13. 4.

Paul was the Minister of Christ in conuerting the Gen-
tiles to the Faith.

The

The politike Magistrate is the Minister of God, who is the Lawgiuer.

Ioab, and his Host were *Dauids* ministers in the Lords Battles.

And they went forth, and preached euery where, the Lord working with them. Mark. 16. 10.

We are labourers together with God, &c.

Who is Paul? who is Apollos? but Ministers by whom yee 1. Cor. 3. 9. 5.
beliened.

Examples of Confirmation.

The holy Scripture is most true: for it was penned by the *Prophets, Apostles, Euangelists.*

The calling of the Euangelicall Ministers is lawfull: for it is made by the Church according to Gods word.

Hee is skilfull or perfect in the Arts: for hee hath beene taught and exercisid therein. Doctrin, and
practise

Notes.

1. He doth it, or it is done by his helpe, ministry, seruice, diligence, endeaour, meanes, &c.

2. The preposition (*By*) is most often a note of the ministeriall cause. Gal. 2. 8. Rom. 3. 20. *By the Law is the knowledge of sinne.* Rom. 1. 17. 1. Cor. 1. 21. Per.

C H A P. XV.

Of the Instrumentall cause.

THe Instrumentall cause serueth the principall in cōworking without consent of reason, and will. *Causa sine qua non.* A mallet and wedges are the instruments to cleaue wood: The sawe, and axe to cutt: The sword to strike: Beasts to carry burdens.

Examples of Declaration.

Dauid slew *Goliath* with a stone in his sling.

Dauid praised God with singing, playing on instruments,
D and

and telling of all his wondrous workes.

Psal. 150. is an exhortation to praise God, explicated and amplified by an enumeration of sundry instruments of praise: as *Trumpet, Psalterie, Harpe, Timbrell, Pipe, Cymbals.*

The Gospell is the instrumentall cause of our reconciliation. The Minister is the ministeriall cause.

Examples of Confirmation.

Velleius the Epicure prooueth by an argument drawne from this cause, that the world was neuer made of God, as *Plato* taught, because he had no helpers, instruments, tooles, engines for the building of so great a worke.

Notes.

1. These and such like termes : instrument, toole, deuice, meanes, &c.
2. The ablatiue case of the instrument, *Rom. 5. 1. Being iustified by faith we haue peace with God.*

CHAP. XVI.

Of the Impellent or prouoking cause.

Causa impellens
the motiue, or
impulsive cause

Moreouer the sociall cause is either prouoking, or prouoked.

1 *Proeouement,*

2 *Præcedens,*

3 *Procatartice,*
4 *Instigator.*

The prouoking mooueth, vrgeth, stirreth to effect something. It is inward, or outward.

1 The inward doth inwardly excite or prouoke to the effect. 2 The outward stirreth vp, incenseth, allureth the inward.

Examples of Declaration:

The principall efficient cause of our iustification before Gods tribunall seat, is God. The inward prouoking or moouing cause, his mercy, and grace. The outward exciter, or stirrer vp, Christs merit.

The principall of iudgements, is God. The inward prouoking cause his iustice. The outward exciter, mans sinne.

Examples of Confirmation.

Chap. 16. *Of the Impellent or Prouoking cause.* 27.

Isaah a man of blood caused *Uriah* to be slaine: because he 2. Sam. 11.
was prouoked with *Dauids* Letter.

Dauid committed adulterie: because he was prouoked 2. Sam. 11. 2.
with the beauty of *Bathsheba*.

Dauid purposed to slay *Nabal*: because he was prouoked 1. Sam. 25. 13.
thereto by his churlishnes.

Shechem rauished *Dinah*: because he was stirred vp by her Gen. 34. 1.
beauty.

Abigail pacified *Dauids* wrath against *Nabals* churlish
answer: because he did it of folly.

The thiefe stealeth; because fit occasion is offered.

Cicero sent Letters to *Lentulus*; because opportunity moued him.

The inward motion, or disposition of the heart to vice,
or vertue; and the producers of this disposition, affection or
motion into and by their voluntary prouocations, are fellow
causes in sin, or vertue. Hence the Apostle saith, *Abstaine*
from appearance of euill. And *Iob* sayth, that he had *made a*
Couenant with his eyes. Cutt off occasions. Offer none occa-
sions. *Salomon* depainteth out the allurements of Harlots.
Prou. 2. 19. cap. 6. 24. 25. 26. 27. 28. 29. cap. 7. 8. 19.

Notes.

1. Nounes. Amouer, motioner, perswader, tutor, exciter,
incenfor, prouoker, egging, or pricking forward, counsellour,
inuiter, allurer, inticer, laying baite. Also prouocation, al-
lurements inticement, &c. *Ouid.* Riches the allurements of e-
uills are digged out of the earth.

Also the ablatiue case of the prouoking cause put in the
predicate or attribute of the theame: as, *The Diuell* seduced
man, through hatred of God and enuy of mans happines.

2. Verbes. To moue, prouoke, to egge, to proue and trie,
to lay baite, &c.

3. Propositions. for of, by, through, put in the predicate.
Math. 27. 18. The Pharisees deliuered Christ for, of, or
through enuie. *1st. 43. 25.* *Heuen* I blot out thy transgressions for
mine owne sake. I moued by my free goodnes, and mercy.
Ephe. 2. 4. 5. God for his great loue, &c. hath raised vs up, &c.

Ab pra, ex,

So, many things are said to be done of envie, i. enuie mou-
uing. Also these prepositiōs: From, by reason of, of. *Math. 13.*
44. For ioy he goeth, and selleth all that he hath, &c. Luc. 24, 41.
While they beleened not for, or by reason of ioy. So, Act. 12, 14.
Luc. 22. 45. He found them asleepe for sorrow. 2. Macc. 5. 21.
Antiochus esteemed highly of himselfe through pride: & through
the lifting vp of his heart vndertooke great matters.

CHAP. XVII.

Of the Prouoked Cause.

THe Prouoked cause effecteth by being mouued, or stir-
red vp, but freely and without compulsion. It is excited
either by it owne inward force, and motion of it selfe; or of
some other outward beginning, exciter, moouer.

Examples of Declaration.

God hath giuen vs his Sonne, being mouued with the
loue of vs.

The Diuell was mouued of, or by himselfe, or selfe-moti-
on, to reuolt from God.

Eue was the cause of the fall, being moued, and seduced
of the Serpent.

Adam being mouued, excited, allured by *Eue*, sinned.

Examples of Confirmation.

He deserueth lighter punishment: because he was prouo-
ked by others to sinne.

His speeches are not to be respected so much: because it
is through heat of anger.

The Single man committing fornication sinneth lesse
than the Adulterer: because the one is prouoked with the
naturall lust of youth, the other with affected lust.

The notes are: prouoked, mouued, instigated, allured, in-
rised, drawne, carried, led, &c. *Cic.* I haue loued you be-
ing prouoked with your benefites.

CHAP. XVIII,

Of the self-efficient Cause.

Thirdly, the efficient Cause is either Self-efficient, or efficient by accident.

The Self efficient worketh 1 of it owne facultie, or ^{1 sua facultate} vertue. Or, it hath the first begining of his effects from ^{efficit.} efficit within it selfe.

It is naturall, or voluntarie.

2 Naturall effecteth or worketh (necessarily) 3. by the inbred ^{2 Inanimata,} vertue or force of it owne nature, and that either by motion, ^{3 Inanima, bruta,} or emanation. ^{3 Inanima, vel inanima vi.}

It effecteth by motion with mutation or change, and suffering. As fire causeth heat in the water. The fire heateth: ^{2 Inanima, bruta,} there is the action: the water is heated: there is the passion. The cold qualitie is changed: there is mutation. ^{3 Inanima, vel inanima vi.}

Examples of Declaration.

The winds raise vp the waues.

Gold cureth the Leprosie.

The flesh of turtle doves repayreth the memorie, and sharpneth the witt.

The flesh of Pheasants restoreth nature.

Sugar cleanseth, and nourisheth.

Cynnomon prouoketh vrine, strengtheneth the braine, stomach, liuer, splene.

Anise breaketh wind, prouoketh vrine, yeeldeth milke, helpeth the stomach.

By Emanation it effecteth without change, or suffering.

God the Father begot the Sonne.

The Father and the Sonne breathe the Holy-Ghost.

The mind is the efficient cause of reason.

The Sun of light: the soule of sense and motion.

*Emanatio sine
mutatione, &
passione.*

Examples of Confirmation.

It is day: because the Sun shineth aboue the horizon.

The clouds are not thickned in the skie : therfore it will not be raine.

by emanation

Iesus Christ is true God : because he is 1 begotten of the Father by nature.

The Holy Ghost is true God : because hee proceedeth from the Father, and the Sonne by nature.

CHAP. XIX.

Of the Voluntarie Cause.

Agens per cognitionem, phys. 2.

THe Voluntarie cause effecteth by inward destination, appointment, or purpose of Councell, and will.

Examples of Declaration.

God created all things according to the Councell of his will. The Holy Ghost freely of his owne will begetteth faith.

Cicero tooke vp armes against Caesar by Iudgement, and will, not by compulsion.

§ When a man is eleuated aboue nature, i, to assent to matters of faith, it must of necessitie be by an inward supernatural self-efficient cause mouing him, which is God.

The Scriptures affoord infinite examples, of self-procreants, conseruants, soles, and socialls.

Examples of confirmation.

Christ neither suffered, nor died by chance : for he willingly died for vs.

He is worthy of death : because he murdered of set purpose Ciceroes insurrection was more grieuous: for it was by aduise.

§ In the coniecturall state, when the question is, of the deed the maine argument is taken from the mind, will, and purpose of the offender.

Eth. 2, 3.

*Plusis goos a-
na, the Tache.
natura, mens,
necessitas fortu-
nae.*

Philosophicall Observations.

There be 4 self-efficients, prime causes, or fountaines of all effects, viz, nature of naturall effects : Councell of voluntarie

tarie effects: necessitie of violent effects: fortune of changes, or casualties.

*Natura, consili-
um,*

There be 4. inward self-efficient (which *Ramus* comprehendeth in two, viz. nature, and counsell)

1. Nature or naturall agents effect, or work by their inbred vertue, i. their naturall soule, or spirit infixed in them by creation.

*Philus endela-
chea endon Tel-
ian echon.*

Of these naturall efficientes there be 4. sorts.

1. Haue only being: as, Elements, meteores, mettals &c. which haue their effects.

2. Haue being and life: as trees, and plants, which effect according to their kind.

3. Haue being, life, and sense: as beasts, foules, and fishes. As euery liuing creature begetteth his like. Birds build their nests, and beasts make them dens by nature. Bees, Pilgrims, Squirrells prouide foode for winter, &c.

3. Haue being, life, sense, and reason: so man begetteth man naturallie, he speaketh, vseth reason, &c. naturalie.

*II
Orme.*

II. The second inward self-efficient, or first moving, is 1. Appetite, which is proper to liuing creatures. Appetite is either concupiscible, whereby it coueteth, & persecuteth that which is agreeable to, and perfectiue of his kind: or irascible, whereby it auoideth, and auerteth from that which is disagreeable to his kind. It is common also to man considered as a liuing creature onely apart from his reasonable soule. Therefore he degenerates from the nature of mankind into beast-kind when he doth any thing by more appetite or will as the first moving, and self-efficient of his actions. In which sense they are called perturbations, or diseases to the mind.

*Pulse, i. perturb
ations.*

III. The third inward self-efficient, is mind, or reason, wherof there be two parts, vnderstanding, and will. So that of reasonable, or humane effects (properly called actions) there be two internall beginings, art, and counsell. Art belongeth to the vnderstanding, counsell to will. Art is the self-efficient of artificiall workes; as, architecture of buildings, Logicke of Logicall precepts.

*III.
Nros, i. mens.*

*Art and coun-
sell.*

IIII.
Electio.

IIII. The fourth internall self-efficient, is **c**ounsell, election, or will: it effecteth by consultation, deliberation, aduice, electio, knowledge. Therefore the internal self-efficient or first moouing cause of all humane actions, is counsell or will informed by reason, confirmed by appetite, or affection, performed by nature, and outward adiuuants.

If these be sundred, he is either a Naturall or Idiote, or a beast, or rather an euill beast, or a man disabled. But the most perfect, and compleat man is but a reasonable beast in comparison of the least Christian. Therefore I adde

V.
Fides.

V. A fift internall self-efficient cause of all the actions of a christian man, whether naturall, or artificiall, ciuill, or morall, which is loue informed by faith, conformed by hope, performed by and in all actions, and things, to the least particle. *Rom. 14. 23. What soeuer is not of faith is sin.* Loue is sin, Hope is sin, all morall actions are sin. *2. Cor. 5. 17. Man is a new creature* (the internall efficient, or prime begining of all his effects is faith) *old things are passed, ethnicall, ethicall, ciuill, morall; all things are become new, spirituall, faithfull, diuine, holy, founded on God in Christ, not on God in nature, by the metamorphosing Spirit.* And this is a great mysterie reuealed to Gods secret ones, and to them best knowne.

Bona opera moralia sunt splendida peccata.
August.

Christi Metamorphosis of all things.

Notes.

These, and such like are Notes of the Voluntarie agent, will, purpose, aduice, counsell, wittingly, and willingly, of set purpose, purposedly, he knew what he did, deliberately, not rashly, with his will, studie, meditation, readily, willingly, of his one accord, owne motion, it came of himselfe. *2. Cor. 8. 12. 19. The Corinthians administred of their substance to Paule, and the poore brethren with a readie and willing mind. vers. 17. Titus accepted the exhortation, but being more forward of his one accord he went vnto them. Ephes. 1. 11. God worketh all things after the counsell of his owne will. vers 5. He adopted vs according to the good pleasure of his will.* Adam sinned by his will, not by coaction.

CHAP. XX.

Of the 1 Preternaturall Cause.

i. Cause besides nature.

THe accidentall efficient effecteth by accident, i, not moued by an inward begining (*interno principio seu facit- fecti est extra scate*) but moued besides the nature: and will thereof by some outward cause. *um efficientia, ut cum effect fortu- na, vel necessi- tate,*

It is preternaturall, i, besides nature: or in voluntarie, i, besides will,

That is a Preternaturall cause, which causeth, or effecteth any thing besides nature, or intendment of naturall agencie.

Example of Declaration.

The motions of sin are by the Law. *Sin received by the Rom. 7. 8. 9.* *commandement.* The Law causeth not sin by it one nature: but by accident: for by the light and knowledge of the law is mans sin discovered, and appeareth in his coulours.

The neying of an horse caused *Darius* son of *Histaspes* to be made King. For the Princes had agreed, that he whose horse first neyed next morning at the riuer should be King. Therefore the horse was cause by accident besides his nature.

Fire prepareth meat for the stomach, and by accident for the naturall intendment thereof is nothing but consumption.

Examples of confirmation.

Some man is puffed up in mind: because a little Land is be- falne him.

Some ignorantly thinke that the Gospel is not to be preached: because it raiseth discord, contention, malice &c.

Of it selfe it bringeth peace, grace, life and all blessings, but by accident, or preternaturall it causeth, i, occasioneth the Contrarie. For the Deuell. and the wicked take occasiō hereby to rebell, and resist the truth, because they *haue pleasure in* *inrighteousnesse, and their deeds are euill.*

Math. 10. 34.

35. 36.

2. Thess. 2. 12.

Iohn 3 19.

CHAP. XXI.

Of the Vnwisitting cause.

Inscia, inopinata.

THe accidentally-efficient involuntarie cause effecteth, or worketh besides his counsell, purpose, will or intent.

It is Vnwisitting or compelled.

The involuntarie vnwisitting causeth, or effecteth a thing being ignorant thereof, and not thinking any such matter: or through imprudence, and vnwarines.

Examples of Declaration.

1 Sam. 22.

Tirants are the causes of the increase of the Church by accident. *David* saith that he was the cause of the Priests slaughter made by *Sauls* commaundement, but by accident, for *Saul* tooke occasion hereby to slay them, *David* not once thinking thereof.

Augustus Caesar was the cause, why *Christ* was borne at *Bethlem*, by accident, For Gods secret prouidence vsed his contrarie purposed taxation to this effect vnknowne to him.

1 King. 22. 34.

An archer vnwisittingly, and ignorantly slew *Ahab* with an Arroe.

1er 43. 10.

Nabuchadnetzar is Gods seruant in sacking *Ierusalem*, by accident, he intended nothing lesse than Gods seruice.

1 Agamemnon,
and Menelaus.

Ajax, in his madnes intended the slaughter of *Ulysses*. and the 1 *Atrides*, slew Sheepe, and Oxen.

The Deuill, Princes, Priests, Pharises, Laywers, *Iudas* and the multitude of common people were the causes of mans redemption, by accident,

Example of Confirmation.

Iesus prayed for his enemies on the crosse, Father forgive them; for they know not what they doe.

An offender is iudged guiltlesse, because he hath done something, not maliciously, but ignorantly: as if a man felling a tree, or cleauing wood should kill a man with his axe head,

head; or an hunter purposing to shoote a Buck, should kill a man.

He is to be pardoned: because he did it vnawares, or against his will.

Notes.

Chance, Fortune, happe, casualtie, luck, as God would haue it, ignorantly, thinking nothing, vnwittingly, not dreaming of it, in simplicitie, ere that I wist, not knowing any thing vnawares. 1. Tim. 1. 13. *The Lord had mercy on mee, for I did it ignorantly.*

All these shew our ignorance of the causes, which being vnknowne to vs, we call chance and fortune.

CHAP. XXII.

Of the Compelled cause.

THe compelled cause, is by a necessitie inforced to doe something besides, and against the nature, and will thereof. By necessitie is here meant violence to nature, and compulsion to will.

Examples of Declaration.

Eleazer was compelled by violence to eate swines flesh: *Childericke* the 3. King of *France*, left his Kingdome, and became a Monke by compulsion of Pope *Zacharie*. *Fredericke Barbarossa* Emperour gaue his neck to be troden on by the Bishop of *Rome*, but by constraint. The stone ascendeth upward, but by violent casting.

2. Macc. 6. 18.

Examples of Confirmation.

Eleazer sinned not in eating of swines flesh: because he did it by meere compulsion.

The defendant in a proffesse not appearing is excusable; because he was restrained through inundation of waters, sickness, &c.

Philosophicall observations.

*Arist. absoluta
necessitas est in
aeternis.*

Necessitie is double } absolute, or simple,
by position, supposition, condition.

1. That is absolutely, and simplie necessarie which can be no otherwise. So God willet all good things absolutely and freele, he doeth good, he begat the Sonne from eternitie, &c. by absolute necessitie and freedome

Necessitas ex hypothesis in Caducis quous;

2. Necessitie by supposition, or vpon condition and position is seene not onely in eternalls, but also in all creatures. Suppose that there is fire, then there must of necessitie be heat and other naturall effects proceeding from fire, whether actually, or penetentiall, *id est*, what fire doth, or may doe by our fundrie vse, and application thereof.

This necessitie proceedeth than from an } interall or inward cause.
} Externall, or outward cause.

1. Necessity from an inward cause is necessitie of i, nature and appetite, *id est*, of naturall agents and liuing creature. [*naturalium, & brutorum*] This double necessitie is to be referred to all inward beginnings (*Principia & causas*) of effects, For euen God effecting by absolute necessitie, effect also by the necessitie of his increate nature, and freele.

2. Necessitie from an outward cause is from the } First cause.
} Second cause.

2 as the schoolmen speake.

3 chancefull, or doubtfull to be, or not to be.

1. Necessitie proceeding from the outward first cause, is called diuine, or fatall necessitie, 2 infallible, of infilibilitie. This necessitie is imposed on all things, whether self-efficients, or by accident, but yet without compulsion without taking away liberty, or 3 contingencie, without peruertering natures order, but establishing, and confirming it. Therefore *Ciceroes* excuse for himselfe, and *Pompeies* faction, that their expedition against *Cesar* was by fatall necessitie, was fruitiuous. For nothing is so free, or contingent in respect of the second causes, which is not necessarie in Gods prescience. Therefore *Cesar* might haue concluded by his owne argument

ment against him, as a certaine Iudge did against a thiefe excusing his fact by the same reason. If theft was fatall to thee, than the gallows are also fatall. Pardon belongs to that necessity which violently resisteth, or constraineth the purpose & will of the agent; but with the other the will conspireth.

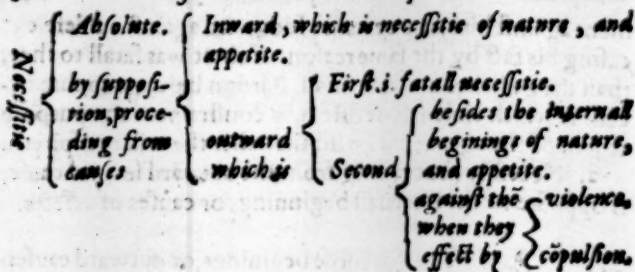
2. Necessity proceeding from the outward second cause, is opposite to the internal beginning, or causes of effects.

This necessity is { besides those beginnings, or outward causes.
Against, or contrarie to them.

1 That which is downe besides 4 nature, 5, appetite and 6 will (which are the inward beginnings, and causes, of naturall, animall, rationall effects) is said to be done. (*propter melius*) for the better. Therefore the action or effect proceeding from this necessity is termed mixt; that is to say, neither according to nature nor against nature; neither with will, nor vnwillingly: as, *Ayre* descendeth downeward, *Water* ascendeth vpward (*propter melius*) that they may prevent vacuities or emptines, which is not in nature, neither can be. Hence it is that *Wine* by nature *fluid*, conteynes it selfe in the *Barrell* till supply be made by *ayre*, and as *ayre* commeth in, so it floweth out.

So also *Brutall*, and Reasonable agents do effect besides will and appetite, when they effect neither with will, nor against will. *Simple* they will, but on condition, or supposition or condition they necessarily will. As he that in a tempest casts his Merchandize into the sea, not willing the same, nor by necessity of compulsion, but by a necessity of supposition, or condition, *id est*, if he will save the Ship and his life. Which supposed, or granted, he must necessarily do the other. Such mixt actions he is said to doe *ecchon a contrainte thomoon*, *id est*, *volens invito animo*, nilling with willing minde, or willing with nilling mynd (*propter melius*).

2. Necessity against nature, appetite & will, is called violent necessity of compulsion, which belongs to this place.



Notes.

These and such like. By compulsion, violence, strong-hand, force, whether he would or no, by mere compulsion, he could not chuse, no other remedie, no way avoyd, made him do it, he did what he could against, &c.

CHAP. XXIII.

Of the matter or materiall cause.

1 *et quod res est;*2 *phil. 2. 5.*3 *Rhodulph.*

Matter is that cause, 1. whereof a thing is, or, it is the 2. subject, whereof any thing is made. The name of matter 3 properly agrees to *Wood*, and to other things Rhetorically. Therefore it is called *hyle, id est sylva*. The effect cannot be without the matter, and in Logike it is to be taken in the largest sence. Of things truly being, there is a true matter; of feigned things, feigned matter: of invisible and incorporeall things, such like matter: of sensible, and bodily things such matter: of substantiall things such matter, &c.

Examples of Declaration.

Gen. 1.

Adam was made of red earth,

Eve was made of a rib taken out of the side of *Adam*.

Vapours, and exhalations are the matter of cloudes, and other Meteores.

All mettalls are congealed of brimstone, and quicksilver.

1. *King.* 10. *Salomons* Armourie, Throne, vessels explicated by their matter.

2. *King.* 6. Is a large explication of the Temple by the di-

vers

vers matters, and the forme thereof.

Exod. 28. The vestments of the High-priest are described by their matter.

Ouid. describeth the feigned pallace of the Sun by the divers matters, gold, carbuncle, ivory, silver. Metam. 2.

So precepts are the matter of art. Arguments are the matter of an axiome or proposition. The Axiome with the argument of Confirmation are the matter of a syllogisme. Letters are the matter of a syllable, a syllable of a word, a word of a sentence, &c.

Examples of Confirmation.

The body of Man shall returne to the earth : for it was taken out of the earth. Gen. 3. 19.

Christ is true man : because he was made of woman.

Gal. 4.

Christ appearing to his Disciples was not a spirit : for hee had flesh and bone.

Gen. 18. 27. *Abraham* thus argueth from the matter : *Behold now I haue taken vpon me to speake vnto the Lord, which am but dust and ashes.*

The Deuill is not afraid of Crosses ; for they are wood, stone, and metall.

Matter is not onely the cause of generation of naturall things, and structure of artificiall : but also an inward & essentiall cause. For matter and forme constitute the effect, being the essentiall parts thereof.

The efficient Cause is the beginning of Doing, matter. 1 Principium agendi. 2 Principium patiendi.

3 The end presupposeth forme, forme presupposeth matter, 3 finis per formam acquiruntur secundum materia.

Notes.

1 When a thing is sayd to be a matter : as clouds are the matter of raine. Sometime the word (matter) signifieth the efficient cause Rhetoricallie.

2 Nounes signifying matter put in the place of the predicate : as. *2. King. 18. 19.* *The Gods of the nations are wood & stone.*

3 The Generall (*genus*) is a note of the matter *Prophet Isay.*

3 The *Genus* by proportion answereth to matter.

*Vnde inde hinc.
et rursus, &c.*

4 *Aduerbs*, from whence, hence, from hence ioynd to these words to be made, borne, bred, sprung, &c. and also referred to nouns signifying the matter wherof, or of whose substance a thing is.

Ouid 1 met *Dancalion* cast stones ouer his shoulders, from whence we are sprung an hard issue.

Ex

5 the Proposition (of) seruing to the predicate is a note of the matter. 1. *Cor.* 11. 7. 8. *The woman is the glorie of the man for she is of the man.* that is, of his substance.

Yet Sometimes it is a note of the efficient cause, viz. where substance is not vnderstood as, *Mat.* 1. 20. *That which is conceived in her is of the holy ghost.* that is, from his vertue or powerfull working. *Iohn.* 1. 13. *which were borne not of blood, nor of the will of man, but of God.* In the former (of,) is a note of the matter, in the latter of the efficient. So, *Rom.* 1. 1. 3. 6. 1. *Cor.* 8. 6.

Matter or the materiall cause hath sundry diuisions, as, into *permanent* and *transient*. *Permanent*, when it retaineth both name, and nature in the effect: as wood, & stone in an house built. *Transient*, when it is changed in name, and nature in the effect: as meale and water in bread, &c. But they are all *Physicall*, which Logike regardeth not:

C A P. XXIII.

Of Forme, or formall Cause.

1 ab. 27. in:

Forme is, that cause, whereby a thing is that, which it is. Therefore it is called in speciall the Essence, or nature of a thing in respect of the excellency aboue the matter, in the constitution of the effect. Hence it is called *entelechia*, the act, and perfection of a thing. Forme in Logike is taken in the largest sence, as matter is.

Forme hath two properties or fruits.

*2 Differentia di-
uisiua diuidens
rem a re essentia-
liter.*

1 It 2 differenceth one effect, or thing from another principally, primarily, really. All cause of difference is from the foundation of the forme primarily; and secondarily from other arguments, *id est*, effects, subiects, adiuncts, &c.

2 It 3 giueth being, that is, both nature and name, to the thing whereof it is the forme. For it adapteth the matter in-
 to it selfe, and in, and by the matter sheweth forth its func-
 tions or faculties to our senses, whereby we attaine gropingly,
 and creepingly to some apprehension of the forme, from
 whence we giue names, and definitions to things so farre
 forth as we are able in this shipwracke, which Adam brought
 vpon himselfe, and chiefly his posterity.

3 Differentia
constitutiva con-
suetudinis speciem.

This is called the 4 inward forme, which in naturall things
 is knowne to vs. Therefore we are forced to define them by
 their essentiall properties, *id est*, such as immediatly issue from
 the forme, or by their effects, adiuncts, &c.

4 Forma in-
terna.

The outward forme is called figure, *id est*, the shape or fa-
 shion of a thing. The formes of artificiall things are subiect
 to our sense, therefore we can define them by their formes,
 yet not in one word, as naturall things might be, but by ma-
 ny. Therefore we terme them descriptions.

Schema, morphē.
Materia modis.

Examples of Declaration.

The internall forme of man is the reasonable soule.

All naturall things haue their formes: the heavens, stars,
 elements, beasts, foules, fishes, plants, trees, mettalls, stones,
 &c. and as the forme is, such is the thing and the explication
 thereof.

Geometricall figures haue their formes in *Triangles, Qua-*
drangles, &c.

Arts haue their formes in the methodicall disposition of
 their precepts. Every precept is defined by the forme. *Orati-*
ons, Sermons, Treatises haue their formes.

The *Essentiall* forme of a word is the signification.

All *actions* haue their formes, *id est*, the manner how things
 are done. Feigned things haue their formes. *Vergils hauen* is
 described by the forme. *Aeneid. 1.*

The office of every good law is the forme thereof, *id est*,
 teaching what is to be done, what to be eschewed, what co-
 mandement, and binding to doe, and to eschew.

The inward forme of the Church is Gods vocation of it.
 The forme of sin is repugnant to the Law of God.

Mutual con-
sent, forme of
matrimonic.

The forme of *Matrimonic* explicated. *Gen. 2. 24. A man shall leave Father and Mother, and cleave to his Wife, and they two shalbe one flesh.*

Rom. 3. 24. Being iustified freely by his grace. Iustification is described by the efficient and forme.

Gen. 6 Forme of the *Arke* is described. *Exod. 25.* the *Arke* and the *Table* explicated by their formes and matter. *Daniels Golden Image* set up, simple explicated by the matter, and forme; also by the subject place, and adjunct, *id est*, the confluence of all nations.

Metam. 1.

Ouid describeth the figure of mans body futable to his reasonable soule:

*Whereas all other beasts behold, the ground with groning eye,
He gave to man a stately looke replete with Maestie:
And wild him heavens to behold with countenance cast on him,
To marke and understand what things were in the starry skie.*

Examples of Confirmation.

Aug.

Men shall giue an account of their workes: because they are endued with a reasonable soule.

Vnreasonable creatures shal not giue account: because they are not reasonable.

Concupiscence in the regenerate is a sinne: for it repugneth the Lawe.

The Lawfull consent of man, and woman pleaseth God: therefore matrimonic also.

1. Cor. 11.

Man ought not to cover his head: for he is the image, and glory of God.

It is a plaine bargain: for the buyer and seller agreed, and giuen earnest.

Philosophicall Observations.

1 Forme in respect of the efficient is an effect formed.

But in regard of the effect, or thing effected, it is a cause and more noble than the matter.

1 *Arist. Natura
formalis est po-
rior materiali.*
2 *Individuum.*

2 There is the same common forme according to essence in individualls, *id est*, severall things of the same kind, as the reasonable soule is the common forme of mankind. But according

cording to existence whereby he is this man, not that, he hath his proper forme, by which he is himselfe, not another. And that is chiefly his brutall soule, or forme, to which his reasonable soule is vnited by a vnion, not composition, or mixture. And if the reasonable soule with her operations were staied, as in *Nabuchodonosor*, (which in reason wee may conceiue, and God by power can doe,) such differences would plainly appeare to be amongst men, as is among beasts not of the same, but of euerie kind. *Homini brutum est vniuersale, & prestantissimum.*

1 In respect whereof it is properly called forme of man.

Here is the doubt resolved betweene *Aristotle*, and *Ramus*, *Ramus* saith, *Homo est Genus singulorum hominum.* A man is the *Genus* or Generall of each particular or indiuiduall man. It is true in respect of his existentiall, *id est*, brutall soule vnited to the reasonable. For from this vnion proceedeth the differences of indiuiduall formes.

Aristotle saith, a man is the most speciall (*species ima, et nunquam genus*) it is true in respect of the essentiall forme or reasonable soule: common to every man. Therefore the primarie difference of Man from beast, is the reasonable soule (whereby men are as Angels) but the primarie difference of Man from man is the Brutall soule, whereby men are most specially specified and indiuiduated, every one having his proper indiuiduall forme. Moreover mans Brutall soule or forme is an vnion of all formes; hence he is a most variable, and differing creature in his kind.

1 Yet every man hath his owne particular soule, but men are not by them differenced so, as wee see them to be, which rather proceedeth of vnion.

The Brutall soule or spirit is not a power or facultie of the reasonable soule, nor a distinct soule: but an vnited instrument, as the humane nature of Christ was the instrument of his God-head, and a part of his person.

3.

The Brutall soule is materiall, but of firmamentall or celestiall nature, not subsisting by it selfe (therefore a beast is not *bypostasis*, *id est*, a person) as the reasonable soule, but depending vpon the elementary matter in the compound, whereof it is the forme, and act; and without which it hath no operation: and therefore as it is engendred with the matter, so it is corrupted with it.

4.

5.

The brutall soule in beaſts is not that which worketh, but it is the beginning of operation : But the reaſonable ſoule is that which worketh. *Sic equus ſentit per animam ſuam, non anima per equum. Anima verò rationalis ſentit per hominem, non homo per animam.*

6 As the brutall worketh in, and with the matter, ſo the reaſonable in, and by the brutall; and the holy Ghoſt in and by the reaſonable in the regenerate, by effectually, not essentially vnion. Therefore are they holy, and all things are hallowed to them,

A principio agendi ſpirituali, ſunt, & ſiunt omnia ſpiritualia: a Principio rationali ſeu animali, rationalia ſeu animalia: a principio brutali ſeu naturali, brutalia ſeu naturalia. Triplex ergo eſt mundus, ſpiritualis rationalis, brutalis: ſpiritualis mundi centrum eſt homo Chriſtians: Rationalis centrum, eſt homo animalis: Brutalis centrum, eſt homo naturalis, ergo a triplici natura centri, triplex eſt, mundus. A centro autem numeri binarij duplex eſt, hinc celeſtis, illinc infernalis, eſtque calum, & infernus, remiſſis ut ita dicam gradibus, Quorum ad extrema quotidie ſit hinc progreſſus & aſcenſus, illinc regreſſus, & deſcenſus: Lux ad lucem, tenebra ad tenebras.

Notes.

1. This is the forme : it hath this forme, of this faſhion.
2. The forme of actions is the māner, or courſe uſed in doing. *Hoſea. 1.* The forme of the Prophets reproouing of Idolatrie, is his declaration or preaching of the type represented in a Viſion.

CHAP. XXV.

Of the End : Or ſinall Cauſe.

*1 Cuius gratia.
Huius breuicia.
Finit eſt verus,
& ſictus, entium,
& non entium.*

THE End is a Cauſe & for whoſe ſake, or to what purpoſe a thing is. It is alſo called the Scope, or drift, that in actions we aime at. Alſo the office, and uſe, to which any thing is referred. It is taken logically in the largeſt ſence, as was ſaid before of matter and forme.

Examples

Examples of Declaration.

Man was created to the glory of God.

All the creatures were made for the vse of man.

Matrimonie was ordained for procreation of children, mutual helpe, and to auoyd fornication.

Whether yee eate or drinke, or what soeuer yee doe else, doe all to the glory of God 1 Cor. 10. 31.

Hee hath chosen vs in him before the foundations of the world, that we should be holy, and without blame before him in love. Election is heere explicated by the end. Ephes. 1. 4.

God hath set forth Christ to be a propitiation through faith in his blood to declare his righteousness for the remission of sinnes that are past. Redemption explicated by the end. Rom. 3. 25.

The creation of Sunne and Moone is explicated by their ends. We must all appeare before the iudgment seat of Christ, that every one may receiue the things done in the body, &c. Gen. 1. 14. 2. Cor. 5. 10.

The resurrection, and last iudgment declared by their ends.

All Scripture is giuen by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect, &c. 2. Tim. 3. 16.

Examples of confirmation of the compound Theme.

The Scripture is explicated by the end.

The prohibition of the tree of good, and euill is argued by the end. *Least yee dye.* The lewes consultation of apprehending Christ is argued by the end (*not on the Sabbath day*) least there be an uproare among the people. Gen. 3. 3.

Examples of Confirmation.

He repents truly of his sinnes: because he earnestly desireth forgiveness of his sinnes and newnes of life.

He is no true Minister of Christ: because he commeth to steale, kill, and to destroy. Ioh. 10. 10.

He is no true shepherd but a counterfait: because he hath no care of his flocke.

If any will speake eloquently, and discourse rightly, let him study Rhetorike, and Logike.

Philosophicall Expositions.

1 Finis est vlti-
mum rei, vel
bonum rei,

2 Bonum, vt
optimum.

Forma est, de
essentia rei, finis
extrinsecus ac-
cedit.

Scilicet.

1 The object
of Cogitation.

End signifieth two things.

1 The extremitie of duration, or magnitude. So death is the end of all things. And the vttermost part of a thing is the end thereof.

2 It signifieth good, or best, whether true, or apparent: and so it is heere taken. For nothing is done but to some good end or purpose, either truely good, or colourably good.

The end is the perfection of the thing, whereof it is the end. Which perfection is the fruit of the forme by the matter from the efficient. And if the end or perfection consist in action only, it resideth in the thing whereof it is the action: as man was created to know the things of God. This actiue knowledge is the end, and perfection of man.

The end is the cause of causes, and the best cause. For the perfection of a thing is the obtaining of the end.

Cogitation of the end is not the Finall cause, but the thing which is cogitated or intended. Therefore when we say, the end is first in intention, and last in execution, that is a double consideration of one end. The one as the end is intended of the efficient, the other as it is obtained by the forme of the effect: as the vse of a sword is first in intention, which vse is acquired or gotten by the forme of the effect, *id est*, of the sword made.

End hath sundry diuisions.

1 Finis summus,
vniuersalis, re-
motus, extremus,
summum bo-
num.

1. A thing hath one end: as the end of Physicke is health: or many ends. Of these many ends one is principall, the rest subordinate or inferiour. The Principall is the furthest, and vttermost end of all, wherein the perfection of a thing consisteth. It is called the chiefe good, felicitie, the vniuersall, remote, or maine end.

Examples of Declaration.

The principall end of man, is God, or the glory of God.
The maine end of all good lawes, is Gods glory.
The principall end of election is Gods glory.

Examples of Confirmation.

Christian

Christian charitie is to be extended to all : because it maketh chiefly to the glory of God.

We must take heed of idle words : because we ought in all things to seeke Gods glory.

The man ought not to couer his head : because he is the image, and glory of God, *id est*, created to that end. 1. Cor. 11. 7.

2 The subordinate end is the meanes whereby the principall is acquired and obtained. It is called a meane, a particular, or incere end. ^{1 Subalternus, proximus propinquus.}

Examples of Declaration.

The subordinate end of election is mans saluation. The meanes wherby this end is obtained, are these inferiour ends, Gods glory the principall end, vocation, iustification, sanctification.

The subordinate end of all good lawes is the good of our neighbour.

The manifestation of the Spirit is given to euery man to profite withall. 1. Cor. 12. 7.

Examples of Confirmation.

The reading of holy Scripture in publicke assemblies must be in a knowne tongue, because it ought to serue for the edifying of the Church.

Charitie ought to be extended to all men ; because they are created in the image of God.

The woman must not vsurpe authority ouer the man, for she is made for the man.

It is good for me that I haue bene afflicted: that I might learne *thy Statutes.* Psal. 119. 71.

2. Secondly, end is 1 internall, which is contained in the thing, whereof it is the end : as, the end of carpentrie, is the forme of an house, or house it selfe : Or 2. externall, which is without the thing, whereof it is the end : as the end of Carpentrie, is habitation. So God is the end of man, So, the end of euery thing, is the vse of it. ^{1 Fines boni, eius.}

3 Third y, end is *adequate* which is euened or reciprocated with the whole thing, whereof it is the end : as the end of Logike is to reason well. *Inadequate*, when the end is not ^{2 Fines boni, eius.} ^{3 Fines adequatus, in adequatus.}

reciprocate : as , the end of Rhetorike is to adorne a speech or sentence, but not the whole end, for pronuntiacion also is the end thereof.

Note that the end is one thing , and the euent another : for the end of a mans counsell may be good, though the euent be otherwise.

Notes of the End.

1 *Gratia, causa,*
nomine.

1. *Nommes.* End, vse, office, gift, intent, scope, counsell, purpose, marke, butt, drift, &c And these ablatiues, for whose sake, for which end, *Tit. 1. 5. For this cause left I thee in Creta.*

2 *Pertinet,*
speciat, debet,
oportet refer-
tur.

2. The *verbe (est)* signifying, it is the office, it is the dutie, &c : as, it is the duty of the Magistrate to defend the good. Also it tendereth, it aimeth, shooteth, it ought, it behooueth, it is referred.

3 *Quo, quor-*
um, huc.

3. *Aduerbs.* Whither , to what passe , to what point, hither.

4 *Propter, ad, in,*
pro.

4. *Propositions.* For, to, in. *Prou. 16. 4 The Lord hath made all things for himselfe , yea the wicked for the day of euill. Isa. 53.*

14. *For your sakes haue I sent to Babilon.* The end why Cyrus is sent to Babylon, is the deliuerance of the Church. *Isa. 61. 1. The Lord hath anoynted me to preach good tydings to the meeke, Matth. 26. 28. This is my blood of the new covenant , which is shed for many, (in remissionem) for remission of sinnes. Rom' 5. 8. While we were yet sinners, Christ dyed for vs, id est, that hee might saue vs.*

5 *Vt, ne, quo*

5. *Coniunction causalls.* That, to the end, least, least that, the former (*vt, that*) signifieth the acquisition of a good end. The later (*vt, that*) the depulsion , or auoiding of an euill, or false end. *Iob. 10. 10. I am come , that they might haue life. Ephes. 2. 9. Not of workes, least any should boast.*

6. *Negations* of the wrong, or false end : to no other end, than : for no other intent, but that : for nothing else, &c.

An appendix of certaine common distribution
of Causes.

1 *Causa potestati-*
u, actiue.

1. Cause is potentiall, or actuall.

The *Potentiall* is that, which may, or can cause, and produce
an

an effect, though it doth it not, either not at all, or not now : as, every Artift can doe the workes of his Art, though he actually doth them not. So brasle is an image potentially, because an image may be made of it.

The actually is that which is in doing, or hath done something : as a Carpenter is actually the cause of an house, because he buildeth, or hath built it. So brasle is actually a materiall cause of an image made thereof.

2 Cause, is neere, or remote, *id est*, further of.

The former doth more neerely, or immediately cause the effect. The later is, when other causes come betweene it, and the effect : as, the neere efficient, or productiue cause of a man, is a man, the remote cause is the Sunne.

The father is the highest cause of the sonne, the grandfather the remote. The highest matter of a Cup is siluer, the remote, mettall. The highest matter of bread is floore, the remote is wheat. The highest end of man is blessednes, the remote, the glory of God. The highest end of Baptisme, is our implanting into the body of Christ ; the remote is the obligation or sealing of iustification, or regeneration.

Of these causes there are many degrees. For many come betweene the highest or immediate, and the most remote or furthest off ; whereof one cause is sayd to be former, or more generall and vniuersall, and common ; another the later, neerer, lesse generall : as, a tradesman is the more generall cause of an house, a Carpenter the lesse generall, this Carpenter the highest. A stone is the former, or more generall matter of an image ; marble, alabaster, &c. the later, or lesse generall, &c.

CHAP. XXVI.

Of the Effect.

THe effect ariseth, and issueth from the Causes.

Every effect hath some cause aforegoing, and every *E causis ext.*
cause doth, or may produce an effect. Effect is here to be taken
in the largest sence. It is of things being, and not being ;

G

true,

true, and fained; reall, and rationall; visible; inuisible, corporall, intellectuall, spirituall, as is aforesaid in the causes. Therefore.

1 Genesis Generatio: praxis
actio: poiesis
factio: energia,
operatio, quæ
continet sub se
kinetia, motum,
& chresia,
vsum.

Item, Ener-
gema, quod est
actionis, seu ope-
rationis opus,
quod apotele-
ma dicitur.

Poiesis factio,
opus post se re-
linquit visibile;
praxis etiam &
inuisibile, vt
pulsatio Cithæ-
ræ parit volup-
tatem in audito.

1. Euery 1 kind of motion, or moouing: euery practise, operation, action: euery worke done; euery thing made; euery operative vertue, power, facultie of naturalls, brutalls, reasonables: euery reall motion in artificials, and rationall in liberall, and intellectuall Arts: euery thing moued, caused, effected any maner of way, is an effect.

2 Testimonies, sayings, writings, are the effects of their Authours.

3 The office, vse, imploiment of any thing, or worke made or done, is an effect.

4 Counsells, deliberations, purposes, aduiselements, intendments, are the effects of their Authours, though not yet brought to their full ends. Also vertues, and vices haue their effects.

5 There is nothing, but it hath some moouing action, effecting after his kind, and manner. Therefore this Category affordeth marueilous copie to Oratours, Poets, Philosophers, Diuines in their praises, dispraises, descriptions, &c. It openeth the gate, and leadeth to the knowledge of the causes, whereby we attaine to science: For the effect is the fruit of the causes, and of the essence thereof.

Note that euery of these motions, actions, operations, &c. are effects in respect of the moouer, or thing moouing, operating, effecting, &c. but in respect of the thing mooued, wrought, made, done, effected, they are passions, and therefore adiuncts thereof: as, I teach the Art of Logike. This teaching, *id est*, motion, action, effect, in respect of me is an effect; but in respect of the learner, who 2 suffereth, an adiunct.

2 Quis patitur
ad perfectionem.

Examples of Declaration.

God hath made the world by his wisdom, and gouerneth it by his Prouidence.

The heauens cause the earth to fructifie, and the clouds drop fatnes.

Gen.

Gen. 1. 12. The natural effects of the earth are explicated by the effects.

Exod. 20. 5. The Maiestie of God is described by his effects.

The three Persons are explicated, and described euery where by their effects.

The Patriarches, Kings, Iudges, Priests, Prophets with their seruants, Euangelists, Apostles, Peoples are praised, dispraised, described, rewarded, punished by their effects, actions, workes, counsels.

Perceies, Hortensius, Demosthenes, Cicero, are praised for their eloquence, and effects thereof. *Homer, Virgil, Ouid*, for Poetrie: The *Assyrians* for the inuention of letters, *Amphion* of Musike, *Aesculapius* of Physicke, *Atlas* of Astronemy, *Anaximander* of the sphere, *Apelles* of picturing in tables, *Lysippus* of standing Images, *Hercules* for his labours, *Vlyses* for his politike deuices; *Hector, Achilles, &c.* for their valiant acts, *Parmeno, & Philotas* were executed being 1 but suspected 1 of conspiracy against *Alexander*. *Consilia ad ex-*
consilia ad exitum
itum non per-
ducta.

Lentulus, Cethegus, and other confederates of *Catiline* were punished by the Romaine Senate for suspected conspiracy: Faith and hope are explicated by their effects, *Heb. 11. Rom. 5.* Vertues, and
vices.
Gal 5. Lone also, 1. Cor. 13.

Iustice preferueth fellowship among men, it giueth euery one his due.

Drunkennesse causeth men to reueale secrets, to thinke themselves wealthy in pouertie, to rush into the battle vnarmed, to reioice without cause, to cast off all care, &c.

Examples of Confirmation.

Christ is the true Messias: because he healeth the lame, and blind, &c. and preacheth the Gospell to the poore.

He is regenerate: for he loueth God, and the brethren.

Hypocrites are of the Diuell: for they are liars, and wilfull sinners.

God is for euer to bee praised: for hee forgiveth vs our sinnes.

It is day: for the Sunne shineth. There is some fire: for it
G 2 smoketh.

smoaketh. There is neither wood nor stone, Ergo no house built.

A necessary cause hath a necessary effect. A contingent cause such an effect. The effect being granted, there is, or hath beene necessarily the Cause. The effect being denied, the effecting cause is necessarily denied.

Expositions.

Euery effect proceedeth from the coniunction, and conspiracy of all the Causes. It is from the efficient, of the matter, by the forme, for the end.

*Effectum non
distribuitur
secundum causa-
rum genera sed
variatur & di-
stinguitur.*

Therefore as it answereth to all the Causes iointly, that is, efficient, matter, forme, and end; so also to each cause seuerally which it argueth, and whereof it is argued. Yet the effect is not hereby diuided, but distinguished onely according to each cause, as it affordeth his seuerall nature, and helpe to the constitution of the effect; as followeth.

*Operatio, opera,
motio, energia,
(inferi.)*

The effect of the efficient, is operation or action thereof, and also the thing done, and effected. By operation, action, motion, a thing is in doing, or effecting (*in fieri.*) the thing effected or done, is the worke, act, fact (*in esse, or in facto esse.*)

I Effect of the
Procreant.

The effect of the Procreant Cause, is an action, motion, operation whereby a thing is produced: as, generation, creation, fabrication, composition, &c.

Declaration.

The personall action of the *Father* is to beget the Sonne. The action of the Son is to be begotten. The action of the Holyghost, is to proceed.

*I Opera Trini-
tatis, quoad in-
tra diuiduntur.
Opera Trinitatis,
quoad extra
non diuiduntur,
sed distinguuntur*

These are the internall operations or properties of the Trinitie; diuided

The action of the whole Trinitie is to create, and gouerne the world, to redeeme mankind, to sanctifie the elect, &c. these and all externall actions are indiuided, and common to euery person, yet distinguished according to their order in working.

Confirmation.

The Sonne is true God: for he hath made the world.

II. Effects of
the conseruant.
Declaration.

The holy Ghost is true God: for he begetteth faith in the elect.

II. The effect of the conseruant, is an action whereby a thing

thing is continued, and preserved: as, the Holy Ghost preserveth faith in vs. Vertue preserveth friendship. God is to be called vpon: because he preserveth vs.

Temperance is to be practised: for it preserveth health.

Confirmation.

III. The effect of the corruptent cause (or procreant of corruption) is an action either vtterly corrupting, and abolishing; or else hurting, weakning, deprauing, diminishing the thing: as, wine intemperately drunke corrupteth the memorie. Coueteousnesse blindeth the vnderstanding. Euill words corrupt good manners. Flatterers are to be expelled the Court: for they corrupt the mindes of Princes.

III. effect of the corruptent.

Declaration.

Confirmation.

Drunkennes is to be eschewed: for it corrupteth the mind and the bodie. Guift are to be refused: for they blinde the eyes of the wise.

The worke, or thing done is produced into act, existence, being, by the operation, action, motion of the efficient cause. In the effecting, or producing of a worke, 4 concurring things are to be distinguished. 1. the worker, 2. the beginning, fountaine, power, facultie (*principium*) from which it worketh. 3. The motion, operation, action, by which it worketh. 4. The worke produced, or effected by such motion.

Opus, ergon, emergens, Apotelesma, in esse, in facto.

Example.

Christ hath redeemed vs. 1. The worker of our redemption is the person of *Christ*. 2. The beginning or vertue by which he hath perfited our redemption, are his two natures, *id est*, of the *Godhead* and *Manhood*; and their properties, *wisdom, power and will*. 3. The operations by which he effected the same, are some of his *Godhead*, some of his *Manhood* ioynly operating in his person without diuision, without confusion. 4. The worke done, or effected, *Redemption* it selfe.

Declaration.
I. Efficiens.
II. Principium efficiendi.
III. Emergens.

4. Apotelesma.

The operation of the *Light*, is to giue shine: the worke done is *Light*, or the ayre enlightened.

1. Lumen, quasi lucimen, id est, opus lucis.
Confirmation.

Let vs giue thanks to God: *because he hath made vs meete to partake the inheritance of the Saints in light, and hath deliuered vs from the power of darkenes, & translated vs into the kingdom of his deare Sonne.*

Christ was in the time of *Moses*: for he brought the children

4 Effect of the
solitarie.
Declarat.

dren of *Israel* out of *Egypt*.

IIII. The effect of the sole cause hath the begining from one cause, onely without helpers: as, *God* onely maketh *Prophets*, *God* alone hath instituted the *Sacraments* of grace. The *Sun* maketh day.

Confirm.

Iesus Christ is true *God*: for he alone hath instituted the *Sacraments*. The holy Ghost is true *God*: for hee inspireth the word into the *Prophets*, and *Apostles*.

All punishment is inflicted of *God*: for he alone killeth, and maketh aliv, he onely condemneth, and saueh.

5 Effect of the
equall sociall.

V. The effect of the equall sociall cause, is when persons, or things haue like efficacie, vertue, power, dignitie in operating, or working.

Declarat.

The *Father*, *Sonne*, and holy Ghost, doe equally create, and preserue all things.

The two *Romaine* *Consulls* had equall government of the *Common* wealth.

The 7. *Prince* *Electours* of the *Emperour* haue equall authoritie.

Confirm.

The *Father*, and the *Sonne*, are consubstantiall: because they both created heauen and earth.

All men are destitute of the glory of *God*: for all haue sinned in *Adam*.

6 Effect of the
principall.
Declarat.

VI. The effect of the principall cause, is an action, or worke done, chiefly by one among the rest. So *Paul* was the chiefe *Apostle* of the *Gentiles*: and *Peter*, *Iames*, and *Iohn* of the *Iewes*. Gal. 2. 9.

The *Pharises* were the chiefe persecutors of Christ among other *Sects*, and *Paul* the chiefe persecutour among the *Pharises*, as touching his zeale, and affection.

7 Effect of the
Ministeriall.

VII. The effect of the ministeriall cause, is a voluntarie action, by which the principall is helped, assisted, and furthered in producing the effect: as the Maister builder is helped by his apprentices to build an house.

Declar.

The *Pope* is assisted by his bloodhounds, the *Iesuits* to murder the *Saints*. The *Pharises*, *Priests*, and *Scribes* by *Paul*: for he had authoritie from them, but his seruient zeale from himselfe.

Where-

Wherefore he was respectiue both principall agent, and ministeriall.

VIII. The effect of the instrumentall cause is an action, ^{8 Effect of the} produced by the helpe of Instruments: as, writing is effect- ^{instrument.} ed by a penne. All mechanickall workes are done by tooles. ^{Declar.} And the fashion, and qualitie of the instrument sheweth the nature, and kind of the worke.

IX. The effect of the Impellent cause is an inward mo- ^{9 Effect of the} tion, and outward excitation or prouocation, wherby some- ^{impellent.} thing is produced into act, or effected. The young man hath ^{Declarat.} an inward sinnefull disposition, and motion to adulterie, which being stirred vp, and kindled by the beauty, attyre, gestures, &c. of a lewd woman, produceth the act of adulterie.

X. The effect of the naturall cause is a generation, motion ^{10 Effect of the} (*kinesis*) or effect proceeding from the nature of the a- ^{the naturall.} gent: as, a man begotten is the effect of a man begetting; ^{Declar.} heat in the water is an effect of the fire, transchanging the water.

For the forme of the fire doth by heate worke on things without, it selfe by transmutation. *Forma non agit extrinsece* ^{By motion.} *transmutando.*

But the effect by emanation is without change: as the ef- ^{By emanation.} fect of the Sunne by emanation, is the brightnes, and shining proceeding from it. Sence, and vegetation is an effect by emanation of the soule. Laughter, or risibility, is an effect by emanation of the reasonable soule. Strong heate in the fire is an effect by emanation from the forme of the fire. Syllogisticall discourse is an effect by emanation of the reasonable facultie.

Note. The forme acteth or worketh by the qualities, when the effect is produced by transmutation, or changing.

XI. The effect of the voluntarie cause, is an action, or ^{11 Effect of} worke (*praxis*) proceeding from the knowledge, and will ^{the voluntarie.} of the agent. The creation of the World is the vol- ^{Declar.} untarie, and the free worke of God, not done by any necessity and motion. The obedience of Christ was

a voluntary act of his person. Saving faith is a voluntarie effect of the holy Ghost, which he worketh in whom he will.

The habituall or acquiste operations of men are voluntarie, being done by will, & counsell; whereof some are contemplatiue, as Mathematickes, Physikes, Metaphysikes; some actionis or practicall (*praxeis*) which pertaine to vertue and vice, and of these some are spirituall; as to pray, to preach, to loue God, to administer the sacraments; some ethicall, and they are either Common, as to exercise iustice, to shew temperance, &c. or speciall, as the actions of *oeconomie* or household gouernment, and politie, or Common wealth gouernment: some workes (*Poiesis*), effectiōs) which belong to materiall workes, which workes proceede from Liberall Arts; as to write, dispute, cure, or heale; or from mechanicall trades, as to build, weaue, paine, &c. Whereof externall, and tangible workes are produced.

12 Effect of
the preternatur.
Declarat.

XII. The effect of the preternaturall cause is an action, motion, effect, happening besides the nature, or naturall intendment of the efficient: as, the Sunne blindeth the Owle, and the Bat. The Sunne hardeneth clay, intending to melt, and dissolue it. For of moisture extracted commeth hardnes from the nature of the clay, not intendment in the Sunne. Truth is grieuous: for thereof commeth hatred the poison of friendship.

Confirm.

13 Effect of
the vnwitting.

Euent, or effect
of fortune.
Declar.

XIII. The effect of the vnwitting cause is an action, or worke effected besides prouidence, and premeditation, besides purpose and counsell, proceeding of ignorance not willfull, nor affected. It is called properly euent, or effect of fortune. *Iephth* vowed to offer his daughter in sacrifice vnwillingly. The till-man plowing in the field, findeth a treasure. Manslaughter is pardonable, because it is involuntary.

14 Effect of
the compelled.
Declar.

XIII. The effect of the compelled cause is an action, or worke done from an outward beginning by necessitie, or meere violence, quite against nature, will, appetite. Hee that is drawne by violence, or force (without consent of will) to bow downe before an Idoll, doth it by meere compulsion. So *Elezar* had swines flesh put into his mouth, &c.

No

No pure inuoluntarie, or meere violent-compelled action is a sinne.

A mixt action in reasonables is voluntarie, because there is some consent of will, or self-motion. So the disobedience of *Adam* was a voluntarie effect, though he sinned by seducement. *Peters* deniall of *Christ* was voluntarie, though for feare of death he denied him. A promise to giue money to a thiefe to saue life, is voluntarie.

Going to *Masse* for feare of death, losse of goods, &c. is voluntarie. *Adulterie* committed by force of concupiscence is voluntarie.

§ A mixt action in equall construction of the Iudge is reputed in voluntarie.

Mixt actions
involuntary.

All actions in the truly regenerate are mixt, and in fauorable construction of God the Father for *Christ*, reputed involuntary, therefore he chasteneth, and correcteth them in loue for the subduing of the flesh, not in wrath punisheth.

1 As concerning
the inner man.
Rom. 7.

A mixt action or rather motion in beasts is inuoluntarie or inapperible, though they readily moue in riding, &c. *propter melius, id est*, for the better, to preuent the spur.

XV. A mattered effect, or effect of the matter, is euery thing made of some matter; as, sillables are made of letters, words of sillables, a sentence of words, &c.

15. Effect of the
Matter.
Declar.

Ice is congealed of water: a plant springeth out of the seede. *Christ* hath flesh, blood, and bone, for he hath mans bodie.

Confirmation.

XVI. The effect formed, is a thing hauing forme, and an effect of the former: as, a man reasoneth, &c.

16. Effect of
forme.

XVII. The effect of the end (*finis boni, cuius*) is (*finis boni, cui*) to what vse, office, and purpose a thing is destinated, and ordained.

17. Effect of
the end. De-
stination.
Declar.

The Sabbath day is ordained chiefly for the publike worship of God. The ministerie of the Church is ordained to bring vs to *Christ*, and through him to God, &c.

§ Effect is vndiuided, when it is wholly perfected at one instant, without parts or motion and progression, as iustification.

Effectus indivi-
dus.

Effect diuided, or diuiduall, is not wholly perfected at one instant.

Effectus diui-
dus.

instant, but distinguished by times, and parts, of motion, and progression: So *Sanctification* is perfected by times, and degrees; though the whole man be regenerate at once. So building, &c.

This *Categorie* affordeth a multitude of Epithites to polish a sentence, as *bloody Mars, pale death, &c.*

Notes of the Effect.

1. *Nounes.* A fact, deede, action, worke, operation, effect, fruit, issue, event, chance, reward, stipend, wage. *I. sa. 32. 17. The worke of righteousness shall be peace, and the effect of righteousness quietnes, and assurance for ever.*

All actuall sinnes, temporall, and eternall punishments are effects of originall sinne. Shame is the reward of pride.

Blessednes is the reward of vertue: *The wages of sinne is death. Rom. 5. 3. We glory in tribulations, knowing that tribulation bringeth forth patience. 1. Cor. 8. 1. Charitie edifieth. 1. am. 1. 15. Lust having conceived, bringeth forth sinne, and sinne being finished, death: And all verbes, actiues, and neuters signifying action, and depoments signifying actiuely, being in the predicate, or attribute.*

3. A verbe substantiue, or that which hath the force thereof governing two datiuces, one of the person, and another of the thing. *I. sa. 30. 3. The strength of Pharaos shall be your shame, and the trust in the shadow of Egypt your confusion, id est, shall bring shame, and confusion. 1. er. 15. 16.*

Verbes actiues, and neuters signifying sence are excepted, which are notes of adiuncts, as to heare, to see, to smell, to touch, to perceiue, &c. But these are meere actions in God because he cannot suffer. In man they are also actions in that the soule seeth by the eyes, heareth by the eares, &c. it actieth in suffering, and suffereth in acting, which cannot properly be sayd of beasts. See, chap. 24. in obseru.

4. Verbes passiues are notes of the effect entring into the predicate, if the subiect containe the efficient cause: As speake no corrupt, or filthy words, because shamefastnes is cast off by little, and little through euill words.

Thus farge of the absolutely consenapeons argument.

C H A P.

Seneca,

2. Verbes.

1. *Eris vobis
pudori. i. offeres
pudorem.*

CAP. XXVII.

Of the Subject.

THe subject, is to which any thing is adioined : or, which hath an affection, inclination, disposition, to argue the adiunct. There is nothing constituted, or effected of the causes, but it hath besides his essence, adiuncts inwardly or outwardly infixed, affixed, annexed, belonging to it, whereof it is called the Subject: the one arguing, and being argued of the other, as is aforesaid of cause, and effect.

By Subject, is meant every thing being, not being, true, feigned, corporall, incorporall, naturall, spirituall, mentall, materiall, substance, accident, or adiunct, quantitie, qualitie, &c. As, vertue is louely, vertue an adiunct, accident, or qualitie, is the subject of louely an adiunct.

Subject hath no diuision, but is distinguished by sundry wayes, or respects to the adiunct.

Subject is. $\left\{ \begin{array}{l} \text{Recipient of } \{ \text{in it } \} \text{ inherent.} \\ \text{the adiunct.} \} \text{ contained.} \\ \text{to it, adherent.} \\ \text{Occupant, or object.} \end{array} \right.$

1. Subject of inberents.

First the Subject recipient receiueh the adiunct, in it : Or, it is the receptacle of adiuncts inherent, implanted, ingendred naturally, infusedly, habitually in it. 1 Delecton.
Subjectum hou-
cinus, whereof

Examples of Declaration.

The soule, or mind is the subject of knowledge, science, ignorance, vertue, vice, &c.

The body is the subject of health diseases, strength, weaknesse, beauty, deformitie, &c. Which things are adioyned, added or infixed to soule^m, and body, besides their essence, though they flow from the essence.

Imputed iustice by which we are iustified befor God, is inherent in Christ (the recipient subject thereof,) Int in vs.

Ch. 14. 1.

Virtue is an habite of the minde.

Offic. 1.

Desire of honour, rule and glorie, is ofteneft in the loftiest mindes, and finest wits.

Ter. And.

But I haue neede of faithfulness, and secrecie, which I haue alwaies knowne to be in thee.

Examples of Confirmation.

Sauing faith is a signe of election: because it is in the elect onely.

Beasts haue not a reasonable soule: Ergo they are not capable, of science.

1 Length,
breadth
thickness.

A Spirit is not a body: for he hath 1 no measure of quantity.

David was a man, Ergo infected with naturall corruption. Pygmies haue a soule; Ergo they are capable of learning.

I I. Subject of Contents.

1 *Enbo, in quo*

1. wherein.

2 *Xhora, regio.*

3 *Topos, locus.*

4 *Diuinitati-
bus.*

Secondly, the Subject *recipient* containeth the *Adiuncts* in it, *id est*, Place is the Subject of the thing placed, or wherein it is contained. Place is either 2 common to many contents, or proper to 3 one thing alone.

The *Philosophers* attribute place to 4 Diuine beings, although they want parts, and quantity. So *Geometricians* haue consideration of places, and the differences thereof, *viz.* aboue, below, behind, before, on the right hand, on the left. So *Philosophers, Geographers, Physicians*, haue a consideration of places in the world, in the simple elements, in compound bodies.

Examples of Declaration.

Georg.

Vergil teacheth, that for the planting, sowing, feeding, preserving of sundry things, places of different nature, and qualitie are to be chosen. *Non omnis fert omnia tellus.*

Gen. 2. 8.

The Lord planted a garden Eastward in Eden, and there he put the man, whom he had formed.

And

And Adam, and his wife hid themselves from the presence of the Lord God among the trees of the Garden.

Gen. 3. 8. 10 cap;
18. 33. & 19.

Cicero amplifieth the crimes of *Verrus* by the subject places: *Whose great, and most vile thefts, and villanies, were knowne, not onely in Sicilie, but in Achana, Asia, Sicilia, Pamphilia, and even at Rome before the eyes of the Senate.*

1. 2.
Verr. 2.

So in *Histories, Oratours, Poets*, and in the holy Scriptures every where, there is most plentifull vse of this *Categoria*.

Examples of Confirmation.

The *Soules* of the godly are in heauen: Ergo, they are blessed. *David* was forced to dwell in *Mesech*, and *Kedar*, Ergo he was miserable.

Ouid was banished into *Tomos* in *Pontus*, Ergo hee was most miserable.

Hee was brought vp at *Athens*, Ergo he is learned, and ciuill.

Exposition.

Substantia,
ubi,
situs,

The *Predicaments* of substance, and place, site, or situation, belong to this *Categoria*.

Ubi, id est, Where, is the Locall circumscription, or inclosing of a thing placed, or rather the application of place to persons, things, and actions. *Site* is the position of the parts of a thing: as, sitting, standing, lying, bowing, bending.

Things are in place three wayes.

1. *Circumscriptimely*, viz. all things that haue the three dimensions of length, breadth, thickenesse, and they are corporeall.

2. *Definitimely*, so incorporealls are in place, but they possesse not, nor occupy a place. For many spirits may be in one place, and penetrate dimensions: yet we may define, and determine where they are, and are not.

3. *Repletimely*. So God is whole in all places, and whole in euery place. *Verg. Iouis omnia plena. Deus est ubique & nusquam.*

§ There is manifold vse of place to explicate, illustrate, amplify, exaggerate, deject, &c. Men are praised, and dispraised

Neuer was a
foole a Florentine.

A Babylonian low. by their Countrey, or place of education, and learning. All kinds of merchandize are esteemed by their places; whence they come. So beasts, graine, victuall, mettalls, &c. *Gen. 2. 12. The gold of Havilah is good. Solomon sent to Ophir for gold.*

Ephites, and short descriptions are fetched from hence, to explicate, &c. *AENEID. 4. Hyrcanian tigers nourced thee. Larissæan Achilles. Troiane AENEAS, &c.*

III. Subject of Adherents.

subjectum hoc,
i. e. i. i. to
which,

Thirdly, the subject Recipient doth receive adiuncts to it, or about it. Such adiuncts are commonly called *adiacents*, *id est*, things outwardly added, or cast to the subject. *Circumstances*, *id est*, things about it. *Adherents*, *id est*, things appertaining or belonging to it. Also *attingents*, *contingents*, *accedents*: as, man is Subject to riches, pouertie, honour, infamie apparrell, and furnitures of life, companies, attendants, possessions, &c.

Examples of Declaration.

Matth. 4. 10.

Thou shalt worship the Lord thy God, and him onely shalt thou serve. God is the alone Subject of diuine adoration. *Mine honour I will give to none other.*

Psal. 25. 14.

Eternall life appertaineth to every true beleener.

1 Pet. 2. 17.

The secret of the Lord is revealed to them that feare him.

Heb. 13. 17.

Feare God: honour the King.

Cir. Tusc.

Obey them that have the ouersight of you.

Glory followeth vertue as a shadowe.

Philipi. 10.

Many are the friends of the rich, but the poore is left alone. All the Legions, all the armies, which are any where, belong to the people of Rome. The adiunct Legions are argued, and explicated by the subjects, *id est*, the possessors, or owners.

See also, *Iob. 1. 1. &c. Eccles. 2. 4. 5. 6. &c. Solomons furnitures, possessions, delights.*

Hence many Epithites are drawne for explication, &c.

Examples of Confirmation.

We must live, and die vnto the Lord: for we are the Lords.

Religious

Religious worship is not to be giuen to Saints : for it is due to God onely. Deut. 6. 13, Matth. 4. 10.

Dauid was godly : therefore he suffered reproach.

Believers shall suffer persecutions : for they are Christs.

Iob feared God, therefore God blessed him with children, seruants, cattle, &c. Iob 1. 1.

IIII. The Subiect occupant, or Obiect.

The subiect occupant is about which some thing, or person is occupied, *id est*, conuerfant, busied, exercised about. It is called the obiect, or matter about which: as, things perceiueable by sence, are the subiects, or obiects of the senses. So, colour is the subiect, about which the sight is occupied, or, exercised, &c. Sound is the obiect of hearing, saueur of the tast, smells of the smelling, heat, moisture, cold, drinelle of the touching: The body, of the Physitian : fields, woods, gardens, orchards, cattle, Bees, of the husbandman, &c.

So pleasure is the obiect of temperance, and intemperance; money of liberalitie, and couetousnes : dangers and troubles, of valour, and cowardice : honour of ambition, and modesty:

Things to be numbred, of *Aritbmetike* : things to be measured of *Geometrie* : the whole world, and euery thing, of Gods prouidence.

Examples of Declaration.

He will reprove the world of sinne, of righteousness, of iudgement. Heere the comming of the holy Ghost is explicated by three subiects, or obiects, about which he will be exercised in and by his Ministers till Christs second comming. Ioh. 16. 8. 9. 10. 11.

1. He will reprocue the obstinate, and sinners, especially Vers. 9. for their vnbeliefe the fountaine, and seede of all sinne.

2. Hee will conuince the *Iewes*, and all gainers of Christs righteousness, and innocencie, *id est*, that he is that holy one, and iust one, Act. 7. 53. Though they reckoned him with the vniust, theeues, and murderers; the argument of which conuiction is his resurrection, ascension; glorification. Vers. 54. Act. 2. 37.

3. He will convince them, in that Christ is the Iudge of the world, Ioh. 5. 22. Which he will argue, and euict heereby, because that by the death of Christ, *the 2 Prince of the world, id est, the Deuill is iudged, and condemned.* Therefore the worke of the Spirit in and by his Ministers till the worlds end, is 3 conuersion, or conuiction.

2. Cor. 10. 5.
Ier. 9. 23. 24.

Let not the wise man glory in his wisdom, neither let the mightie man glory in his might, nor the rich man in his riches. But let him that glorieth, glory in this, that he vnderstandeth and knoweth me, &c.

Phil. 4. 4.

Reioice in the Lord alway, againe I say reioyce.

Luk. 1. 47.

My spirit reioyceth in God my Saniour.

2. Cor. 12. 5.

Of such a one will, I glory, yet of my selfe I will not glory; but of mine infirmities. Heere he explicates his glorying by the obiects.

Ter. Enuch.

All these vices are in loue, iniuries, suspitions, enmitie, warres, peace, &c.

The *Marriner* speaketh of the winds, the *plowman* of his oxen; the *Souldier* of his wounds, the *Shepherd* of his flocke.

Examples of Confirmation.

Concupiscence of the flesh is euill, because it is carried to vnlawfull things.

He is indued with true faith, for he relieth, and resteth only on Christ.

The Iewes haue no true faith, for they trust not in Christ.

Fortitude may be exercised in the Christian warfare, for there is danger, and trouble.

There is no publike honour among the Campanians, therefore no ambition.

2. Ioh. 3. 17. &
chap. 5. 1.

Hee wants the loue of God, for he *imbraceth not the brethren.*

Notes of the Subject.

1. Names of places, wherein any thing is sayd to be, or to be done.

Christ was borne at Bethlem, banished into Egypt, brought vp

vp at Nazareth, dwelt at Capernaum, preached in Iudea, crucified at Ierusalem.

2. Adiectiues signifying place: as, a fenbird, sea fish, a garden hearb.

3. Aduerbs of place, and prepositions signifying place being in the predicate. Heb. 8. 1.

4. Genetiue cases shewing whose, or whereof a thing is, as the possessor. Tit. 1. 1. *According to the faith of Gods Elect.* Verg. *It is the castle of Melibens.*

5. Datiue cases signifying to whom a thing is given, attributed, conferred, done, happeneth, to whom it is spoken written, or from whom any thing is taken. Rom. 7.

Whatsoeuer the law saith, it saith it to them that are vnder the law. 1. Tim. 1. 9. *The law is not made for a righteous man, but for the lawlesse, and disobedient: heere is shewed the Subject, or object of the law.*

6. Accusatiues, to which some action, or passion extendeth it selfe. Psa. 147. 6. *The Lord lyseth vp the mecke, and casteth the wicked downe to the ground.*

7. Adiectiues, whereby is shewed to whom it belongeth, whereof it is spoken: as, when any thing is sayd to be common, or proper, vniuersall, or singular. So, when miseries are sayd to be common, gifts common, prouidence vniuersall, or speciall.

8. The verbe (est) with a genetiue case signifying possession, or belonging.

9. Prepositions, in, about, of, concerning, Psa. 1. 3. *His delight is in the Law of the Lord: and in his lawe will he exercise himselfe day and night.* Rom. 1. 3. *Concerning his sonne Iesus Christ.* Christ is the object, or subiect of the Gospell.

CHAP. XXVIII.

Of the Adiuunct.

THe Adiuunct is that to which something is subiect.

It is either receiued, or occupied of the subiect.

In the first, the Adiuunct

Adiunct is { Received of { in it, { inherent.
 { the subject { so is, { contained.
 { Occupied. {

1. *Adiunct* inherent.

*Adiunctum in
 haerens, infixum,
 infusum.*

1 As the extern-
 all figure of the
 body is a cause,
 and therefore
 not an adiunct.
 Predicament of
 qualitie.

Predicabile of
 Proprium, or
 proprietie.

First, the *Adiunct* received of the Subject by inherence is infixed, infused, ingrafted, sustained of the subject, having no being apart from the subject. Of this sort are all qualities, virtues and vices, goods & evils, in soule & body. (as is said in the former Chapter) besides the 1 essence or causes thereof. *Nam propter adiunctum subiectum non est alio, id est, alterum, sed, alioquin, id est, alteratum vel alio modo se habens.*

The *Predicament* of qualitie belongeth hither. *Qualitie* is proper, or common.

The proper *qualitie* is called the essentiall proprietie of euery thing, because it issueth immediately, and primarily from the forme, or essence; and is therefore equall to the forme and reciprocate with it: as the facultie of vnderstanding, reasoning, willing, docilitie, laughter, are essentiall properties of man.

1 *onomatopiea.*

Nejing is the essentiall proprietie of an *Horse*, barking of a *Dogge*, chattering of a *Pye*, and so of all the creatures, whose sundry voices, or noise, crying, singing, sounds, doe shewe their sundry formes, or natures, which wee commonly expresse by such 1 words as most resemble their voices, or sounds, &c. The *Swine* grunteth, the *Cow* rowteth, the *Lion* roareth, the *Fox* snarleth, the *Sheepe* bleateth, the *Cocke* croweth, the *Frogge* croaketh, the *Snake* hisseth, the *Turtle* mourneth, the sea roareth, the winds whowse, the Harpe warbleth, the Drum foundeth taratantara. So heare is the essentiall proprietie of fire, yron-drawing, of the load-stone.

Predicament of
 quantitie.
 2 longitude,
 latitude, pro-
 funditie.

The essentiall proprietie of a body, is quantitie (which is reciprocally with the matter, whereof it ariseth) whereof it hath it dimensions of 2 length, breadth, thickeesse: also visiblenesse, touchablenesse, which are inseparable both in state of mortalitie, and in the state of glory. Great, litle, many, few, simply considered are adiuncts. Com-

Common qualities, are separable, or inseparable.

The former may be added, or taken away from the subject, without destruction thereof: as coldness from the water, whiteness from paper: Vertues and vices whether acquiſite or infused, and arts from man, &c.

The latter may in cogitation, but not actually be separated without destruction of the subject: as moistness cannot be separated from the water, lightness from fire, heaviness from earth, blackness from an Aethiopian, or Black-moor.

So originall sinne is inseparable from the mortall body, saving faith, hope, and charitie from the Elect regenerated. All which in cogitation wee may conceive to be separable, without impaying of the subject.

Passion, or suffering, and therefore every motion, action, or effect, as it is referred to the thing moved, acted, effected, is an adjunct thereto, as Chap. 27. Arts have their adjuncts, as in Grammar six adjuncts or accidents belong to a Noun, *id est*, number, case, declension, gender, &c. In Rhetorike, the common affectiōs of tropes, are *catachresis*, *hyperbole*, *metalepsis*, allegory. Finally, it is taken in as large a sense, as subject.

Site, or situation, as it is the passion of a thing placed, be-
longeth hither.

*Cogitation non
actu.*

predicament of

passion

Passus,

passivum passus-

si.

Predicament of
Site.

Examples of declaration.

Every man is a liar.

psal. 116. 11.

There is no faithfulness in their mouth, their inward parts are
very wickedness, their throat is an open sepulchre.

psal. 5. 9.

My loines are filled with a sore disease, and there is no sound-
ness in my body.

psal. 38. 7.

Rachel is commended by her beautie, Gen. 24. Joseph
was a comely person. Sarai was faire, Gen. 12. Leah was
blear-eyed.

Northern people are great and strong of body.

*Tacitus de Ger-
manis.*

Men vnder the tropikes of Cancer, and Capricornus are
very blacke, vnder the North pole they are browne, and
swart coloured. From thence to the 60. degree they are rud-
dy; from thence to the 45. degree, they are white; after to

the 30. degree, yealowish. So beyond *Gothia*, they are browne and leane. In *Gothia*, and *Suevia*, ruddy. *Germanis* and *Britains* are flaxen, and yealow-haired.

The blewish, and gray eye, is a token of heat.

The blacke eye is a token of want of heat.

The russet, or tawny coloured, a signe of sharpe sight, and the best disposition.

Also these descriptions.

Southren people are cold, dry, hard, smoth, weake, brown-coloured, litle of stature, curle-haired, black-eyed, cleare voyced.

Northren people are hot, moist, hairy, strong, white coloured, bigge bodied, soft of flesh, skie coloured or gray eyed, bigge voyced.

They are also innocent, plaine, simple, but violent, cruell, barbarous, couetous, suspitious, of quicke, and rowling imaginations, hasty, rash, foole-hardy, &c.

Southren people are witty, prudent, cruell, furious, voluptuous, vengerous, iealous, leापrous, sad, staied, politike, patient, &c.

Iob, i. i.

Iob is commended by the adiuncts of his minde.

Cicero was indued with great vertue, here the subiect and adiunct are the principall parts of the sentence.

Examples of Confirmation.

Let vs liue temperately : for our life is short and vncertaine.

Boast not of strength, and beautie : for they are fraile.

Adam. was regenerate : for he had faith.

Christ had a true body : for he was hungry, thirstie, cold, and suffered.

A *Spirit* is not a body : for hee neither hungreth, nor thirsteth.

Cicero being a man of great erudition was made Consull,

Here the adiunct (a man of great erudition) is not inserted to explicate, or describe, as it is very often vsed, but to

con-

confirm, or giue a reason, viz. *Cicero* was made Consul, because hee was a man of great erudition. Note that the nature, or affection of every argument is to be known, and discerned by the maine drift, or scope of the speaking, for as most arguments tend directly to the marke or purpose, so others are accessory, coming in *obiter*, viz. by the way for illustration, &c. others digressory to preuent objections, doubts, &c.

Exposition.

The diuision of qualitie, into proper, and common, seperable, and inseperable is profitable for iudgement.

1. The proper with his subiect makes propositions necessary, and reciprocal. 1 Necessary,
& Catholicum.
2. The inseperable qualitie makes a proposition necessary, not reciprocate. 2 Necessary
non Catholicum.
3. Other qualities make contingent propositions, that may be true, and may be false. Contingent.

Epithites in Poets, and Orators drawne from hence are innumerable, whereby they explicate, amplifie, adorne and sweeten their discourses, for as by amplifications, and illustrations an oration is made stuffie, and fatted, so by epithites it is sauced, or seasoned. But the life, and spirit lies in the causes, effect, subiect, and adjuncts essentiall, and inseperable.

1 I. Adjunct contained.

Secondly, the adjunct receiued of the subiect is contained in it, and that is euery thing placed, or contained in place.

Examples of Declaration.

Gen. 13. 10. The Subiect place which *Lot* chused, is explicated by the Adjuncts simply, and comparatiuely.

Exod. 8. 7, 8.

The land of *Canaan* is extolled aboue other lands by the adjuncts placed therein.

9. 10.

Eglog. 1. The subiect place, or grounds of *Titus* is described by certaine adjuncts arguing delightfull, and pleasant dwelling there; viz. by the *Largenes*, wholsome, and

quiet feede of his cattle, fountaines, riuers, refreshing ayre, noife of bees, finging of flock-doues, and turtle doues.

So the *Kingdome of glory* is described by the adiuuncts, *Reuel. 21.* Hell is described also in like manner by our Sauour, *Matth. 8. 12.*

Examples of Confirmation.

Math. 2. 6.

Christ was borne at Bethlem : therefore it is not the least among the Cities of *Iuda*, *id est*, famous, and noble.

Eccl. 1. 2.

Rome is no Citie: because there are in it onely a multitude of theeues assembled together.

This Congregation is not the Church of God : because it is a company of dissolute persons, and contemners of the word.

III. Adiuunct adherent.

Thirdly, the adiuunct is outwardly receiued to the Subiect, *id est*, accessory to it, added, or cast to it, administering to it. Therefore such adiuuncts are called *adjacents*, and *circumstants*, *id est*, Cast to it, outwardly appertaining, about it, retaining to it, depending on it. So riches, pueritie, honour, infamie, apparrell, attendance, dependence, rule, lordship, possession, possessions, things possessed, and wharfoeuer outward goods, or euils, belong to one. More plainly, God, Angels, men, beastes, or any other thing is argued, and explicated by their adiuuncts outwardly attending, circumstant, belonging in any sort. Therefore

touching approaching concerning.

predicament of habite.

The *Predicament* of habite, which is the application of any thing about any thing for apparrelling, ornament, defence, &c. as to be cloaked, armed, booted, &c. belongeth hither.

Time, predicament of Quando, I, When.

2. Time is also an adiuunct adherent, for it is the circumstance, duration, or measure of things past, present and to come. But a speciall, or solemne time designed, and destined to some thing, is the subiect of things applied thereto, and done therein.

Examples

Examples of Declaration.

Abrahams voyage into *Canaan* is described by the adiunct Gen. 12. 5. time, and by his company, traine, and retinue. So Gen. 13. 1. *Abraham* was very rich in cattle, silver, gold. So *Iob* is described. *Iob*. 1. 2. Likewise the *Queene of Saba*. 1. Kin. 10. 2. and *Salomon*, ver. 4. 5.

By this kind of adiunct or circumstance *Didoes* preparation, and setting forth to hunt, is magnifically depicted by the enumeration of her sundry adherents, and circumstances. 1. By the time [at sunrise] 2. By her traine. [chosen young men, *Masilian* Knights, Peeres of *Carthage*] 3. By hunting instruments, as wide nets for beasts, caking nets, hunting staues or boar-speares, and dogges, 4. By her stede or gelding, habite, or attire, *id est*, her *Sidonian* cloake, purple garments, &c.

Catlines conspirators are explicated by their adiunct Catil. 2. companions, adiuvants, adherents: as *Dicers*, *Adulterers*, *vncleane persons*, *shamelesse persons*, *Cut-throates*, *poisoners*, &c.

The deedes, and death of *Adam*, *Enoch*, *Iared* are explicated by the time. Gen. 5.

The iustification of *Abraham* is explicated by the time. Rom. 4.

The world is thought to haue beene created in the spring *equinoctiall*: Some thinke in the Autumne *equinoctiall*.

Hither belong innumerable *Epitbits* of the Orators and Poets, which as they afford pleasure, and delight to the care, so also more perfect vnderstanding to the minde. For they are brieve explications, descriptions, &c.

In like sort phrases serue to vary compound themes, or propositions.

Examples of Confirmation.

Iesus Christ is the true *Messias*: for he hath a forerunner crying in the wilderness. *Malac.* 3. 1. *Isa.* 40. The *Messias* is come: for the Scepter is departed from *Iuda*. Let vs now be Gen. 49. glad, and reioyce; for the Kingdome of glory is at hand.

Let

Let us watch, and be sober; for the day of the Lord will come as a thief in the night.

David was a King: therefore to be honoured.

Thou art rich: Ergo, thou oughtest to giue almes plentifully.

Catiline was wicked, and seditious; *Ergo,* to be banished.

Eclog. 2. Coridon argues by his adiuncts, that he is not to be despised.

*Despectus tibi sum, nec qui sim, queris Alexi,
Quam diues nivei pecoris, quam lactis abundans.*

*Conditio sine
qua non*

3. The condition without which a thing is not, belongeth hither: as, remission of our sinnes is promised, and giuen with condition if we forgive men their trespasses.

The condition without which the fire heateth not is the mutuall touching of the agent, and patient, *id est*, of the fire heating, and thing heated by it.

The condition without which a wound is not healed, is the drawing forth of the matter (*pus*) or eating away of the dead flesh.

But the condition without which a thing is not, is not an efficient cause, though it may seeme to be so.

Math. 27. 23.

If ye will not tell me whence the baptisme of Iohn was, neither tell I you by what authoritie I doe these things.

Signes.

Where the golden mine is, there is barrennes of all things else, and so in the gold-louing heart of the Mammonist.

Signes.
Naturall.
Miraculous.
Misticall.
I Naturall.

4. Signes are adiuncts adherents of the things signified, or present: as mettals, and places of mettals are found out by their adiunct signs: as, by the fruitfulnessse, and barrennessse of the place, by the highnesse of the mountaine, by the bending vp of the top towards the South, and rontetowards the North, by the colour of the mountaines, stones, and earth, a greene colour is a signe of brasse, nitre, siluer, gold, a blewish colour of lead and yron: ash-colour of brimstone: also if the smell and sauour be agreeable.

Hither pertaine also the signes of Gods couenants, and all signes whether by diuine, or humaine constitution, diuided signes may bee turned into naturall, miraculous, and misticall.

2. The *Rainbow* is a signe, or sacrament of the corporall couenant

couenant, that the world should neuer perish by water. The *tree of life* was a signe, that immortall life should be continued to our first parents, and their posteritie by the sonne of God, *Iohn 1.4.* If they continued obedient,

The tree of *knowledge of good, and euill* was a signe, that they should inioy immortallitie with their greatest good, if they obeyed the Commaundement: Contrarily, death with their greatest euill, if they disobeyed. These were the Sacraments of the Couenant of workes.

2. Miracles are signes aboue nature. They serued;

2 Miracles.

1. To shew foorth Gods power, and Maiestie: *Exod. 7. 5. and chap. 19. & 20. Dan. 3.*

2. To confirme true Doctrine and promises: *Mark. 16.*

17. *Isa 38. 8.*

3. To confirme Gods calling, and sending of Prophets, 1 Extraordina-
and Apostles, *Exod. 4. 3. 5. 6. 8. 9. Iob. 20. 31.* ry.

The speciall end of Christs miracles serued to testifie, that he was true God *Sauour*, and *Messias* promised, *Iob. 2.*

3. *Mysticall* signes were annexed to the Couenant of grace.

Circumcision,
Gen. 17. 10. 13.

1 *Circumcision* was a signe to the *Israelites* of their ingrafting into the Couenant which God made with *Abraham*, and consequently of their incorporating into Christ, &c. *Ios. 5. 2. Rom. 5. 2.*

2. The *Passenger* was a signe of their corporall deliuerance from the slaughter of the first borne, and of their future spirituall deliuerance by Christ, *Exod. 12. 1. 2. 3. & 11.*

Baptisme.

3. *Baptisme* is a signe to vs, that we are receiued into the Communion of the Couenant of grace. 1. That we are ingrafted into Christ and his mysticall body the Church.

3. That we are iustified by Christs blood shed, and regenerate by the Spirit, 4. That we are bound to worship the trin-vne God with faith, and a good conscience, *Matb. 28. 19. Act. 2. 38. Matb. 3. 11. Mark. 16. 16. Luk. 3. 3. Mark. 1. 4. Rom. 6. 3. 1. Pet. 3. 21.*

4. *The Lords Supper* is a signe to vs, that our soules are Lords Supper, nourished to eternall life by the body, and blood of Christ, and of our profession, *id est*, thankfulness, or continuall obedience.

Muon, claudo,
Abfcondo occulto

The ſignes of the Covenant of grace are called myſteries, becauſe they ſignifie ſecret, ſpiritual, or miſticall things, unknowne to them that are not taught the meaning and uſe thereof by the word.

Humaine
ſignes.

II. The ſecond ſort of ſignes are by humane conſtitution, and they are ciuill onely.

Gen. 31. 45.
to verſ. 53.

The heape of ſtones was a ſigne of the Covenant betwene *Jacob* and *Laban*. This narute and office was impoſed and attributed to it by humane conſtitution.

Iof. 12. 10.

The *Altar* that the *Rubenites*, *Gadites*, and halfe *Tribe of Manaſſes* ſet vp beyond *Jordan* was a ſigne to all generations that they were one people with the reſt of their brethren holy to the Lord.

Admonition.

Note that all theſe ſignes being exerciſed in repreſenting, admoniſhing teaching, and ſhewing the things thereby ſignified, and being as it were Characters, bookes, or viſible Preachers of Gods Covenants, and humane conſtitutions, and ſeales thereof, are alſo adiuncts occupied: But chiefly teſtimonies, to which categorie both they and all types, and figures moſt properly belong.

Examples of Confirmation.

The world ſhall neuer be deſtroyed with water; for the rainbow is in the cloudes.

Ioh. 9. 32. 93i

This man is of God: for he hath opened mine eyes, that was borne blind.

Ioh. 7. 31.

No man can doe more miracles then this man doth: Ergo, he is the Meſſias.

Gal. 1. 12.

Paul receiued the Goſpell by reuelation, and wrought miracles: Ergo, he was immediately called, and ſent of Chriſt and a true Apoſtle.

We are members of Chriſt, and his Church, iuſtified, and ſanctified: for we are baptizd.

He increaſeth, and groweth in grace, faith, hope, loue, and all good workes, for he eateth the Lords Supper.

Expoſition.

Exposition.

Logike acknowledgeth no division of time, yet it may be distinguished according to things subject thereto.

1. Time is eternall, or everlasting, termed in Latine, *æternus*, Time infinite in Greeke *æion*, id est, *æi on*, id est, ever being. It hath no parts of past, present, and to come, but is ever present, without beginning, succession, end.

2. Time is finite, which is the duration of things created, or, the application of eternitie to the world, and the things thereof, which was before the world, in the time of the world, and after the world; the time of the world being as I may say the point (*to nun*) of an infinite circumference.

Time finite.

*tempus.**æternitas proprie**per unum et tunc**non dividitur,**quia non habet**præter nec poster-**ius.*1 *Anthropopa-**theticæ.*

Time finite is taken generally, and specially.

1. In the generall acception it is termed in Greeke, *chronos*, id est, *tempus*, so it is said to be time past, present, to come, to have beginning, succession, and end, and God speaking to man after the manner of man attributes this finitenesse to himselfe, *Revel. 1. 4. & 4. 8.*

2. In the speciall acception it is termed *kairos*, that is, season, seasons, or times, both in respect of the Sunnes yearly motion from South to North, which is divided into spring, summer, autumn, winter, and in respect of his diurnall, or daily motion, from East to West making day, and from West to East making night; but chiefly in respect of things done, or happening in time: as a sickely time, a warlike, or troublesome time, dinner time, a drie season, a wet season, marriage dayes, festiual dayes, &c. Also time rightly applied, used, and taken, is termed opportunitie, and occasion.

Tempora.

Temporales.

Opportunitie.

Occasion.

Admonition.

The Adjunct adherens is, Antecedent, id est, a foregoing.
 concomitant, id est, accompanying.
 consequent, id est, following.

1. Antecedens.

Though all causes goe before their effects, yet all things going afore are not causes, for they may be adjuncts also.

Declaration,
Polanus.

The prescience of God was an antecedent adiuunct, not a cause of Adams fall: Also the decree, and permission of God were not causes but adiuuncts thereof.

Dan. 4. 27.

Exaltation in pride is a token of a fall.

Lowring rednesse in a cloude in the morning is a token of raine.

2 Nubes pyramidalis, a rain-pipe.

Rednesse in the evening is a token of winde.

A cloude like the 2 brooch of a sceple with the sharpe point downward is a sure token of raine.

Pallida luna pluit, rubicunda flat, alba serenat.

The pale new Moone betokens raine, the red winde, the white faire weather.

Quid.

Phebus adest, sonnera lyra sonnera pharetra,

Signa domui nosco per sua, Phebus adest.

God Phebus surely is at hand,

As Harps, and quiuers show:

Such sounds, and noise of Phebus band;

Are certaine signes I know.

Confirmation.

Christs comming to iudgement is at hand; because many precedent signes thereof appeare, which are principally three

1. The *Reuelation*, and destruction of Antichrist, 2. The generall corruption of manners, 3. The calling of the Iewes. Summer is neare at hand: for the trees begin to bud or blossom. It will be a rainy Moone, because it is in coniunction with the Sunne in a watry signe.

The new Moone is pale, and dull pointed: *Ergo*, it will be raine.

His pulse is very slow: *Ergo*, his disease is the more dangerous.

I I. Concomitans.

Declaration:

Time is together with euery thing created or done.

Foolishnesse, and disdain are concomitants of pride.

There bee sundry infallible signes of regeneration, and saluation.

Nix. Bif:

1. *Powertie of Spirit*, Mat. 5. 3. | *The Spirit of prayer*, Ios. 12. 32.
Hab. 61. 1. 1. | *Zach.* 12. 10.

2. *Gods*

2. *Godly sorrow*, 2. Corinthians, 7. *The Spirit of prayer*, Ioch: 3. 32. Zach: 12. 10.
3. *Loue of the word*, Psalm: 119. 50. *Obedience to Christ*, Heb: 5. 9. (3.
- Loue of Gods children*, 1. Iohn 3. 14. *Sauing knowledge*, Ioh 17
4. *Faith*, Iohn 3. 16. *Right use of Sacraments*, Mat: 16. 11. 1. Pet: 3. 21
5. *Vprightnes of heart*, Psal: 84. 11. 97. 11. 2. Cor. 2. 15. *Rom: 4. 11.*
6. *The Spirit of adoption*, Rom: 8. 14. *Loue of God*, Ioh. 14. 23
7. *Holy desires*, Reuel: 21. 6. Isa: 3. 44. *Fear of God*, Ioh: 14: 27.
- Loue of our enemies*, Mat: 5. 44. *Desire of death*, 2. Tim. 4.

Concomitants of Sauing knowledge.

1. *Loue of the Law*, Psal: 119. 97. 98.
2. *A valuation thereof above all things*, Phil: 3. 8. Prou. 3. 3. 4. 7. & 7. 4 Prou: 8. 9. 10.
3. *Teachablenes*, Prou: 8. 9. 17. Isa: 28. 9.
4. *A Sauour of Spirituall things*, Rom: 8. 5. 2. Cor: 2. 14.
5. *An inward feeling of the power of the word*, Phil: 1. 9.
6. *Loue of Gods children*, which increaseth knowledge, Phil: 1. 9. 10.

He is prou'd : for he disdaineth others.

Confirmation.

Mach. 2.

The King of the Iewes is borne for we haue seene his Starre in the East.

He is vndoubtedly the child of God: for he is a diligent hearer, he loueth all that loue the word, and endeaoureth to keepe a good conscience in all things.

III. Consequent.

The adiuunct consequent is not presently with the subiect, but followeth after. Therefore though euery effect be a consequent, yet euery consequent is not an effect: but an adiuunct also.

Pride followeth riches.

Declaration.

1. A calme followeth after a tempest.

1. Milacia.

Confirmation.

Strong winds followe after an earthquake.

Let vs suffer afflictions patiently for Christ, for euertlasting glory followeth them.

Regard not the prosperitie of the wicked that despise the word, and worship of God: for shame and confusion followeth them. This craftie worldling shall fall into the pit of destruction, for he is deuising mischief against the godly.

Here is blood and broken armour: *Ergo*, there hath beene a fray.IIII. *Adiuuēt occupied.*

The adiuuēt occupied, is that which is occupied, busied, conuersant, exercised about some matter or subiect: as, the senses are exercised about their obiects: so the sight about colours; sight is an adiuuēt occupied, colour the obiect occupying, exercising or busying the sight, &c. All Arts liberall, and mechanical, are occupied, or exercised about their obiects, or matter that they worke on.

To this place belong signes & destinats by diuine (or humane) ordinance to signifie, shew forth, seale, and confirme something, which are called Sacraments, or mysteries.

Examples of Declaration.

The godly are exercised in the Law of God.

Theology treateth of heauenly, or spirituall things.

The obiects of heauenly, and holy desires are,

1. The fauour of God.
2. Pardon of sinne.
3. Christs righteousness.
4. Gods preience.
5. The Saints in heauen.
6. Christs comming to iudgment.
- Rem: 22. 17. 20.
- Victory of all sinne, Rom: 7.
- Remoing of spirituall
- iudgment, Damnation, Isa: 63. 17.

The obiects of saving knowledge.

1. The nature of God according to the word, Jer: 9. 24.
2. The true worship of God, Ioh: 4. 12.
3. Our owne iniquitie, and vilenesse, Jer: 3. 12.
4. Christ, or God in Christ, Phil: 3. 9. 10. 1. Cor: 2. 2. Ioh: 17.
5. Forgiueneſſe of our sinnes, Jer: 31. 34. (3. 8. 19.)
6. The

2 Ergo, They
are more then
bare signes, si-
militudes, or fi-
gures, *Ex. Caul-*
latur papiste,
appellantes nos
significatores.

Pl: 1. 1. 2.

Nic. Bif.

Plal 73. 25-

Math. 5. 6.

Rom. 9. 3.

N. B.

6. The voyce of Christ. *Ioh. 10. 4.*
7. Christ coming to iudgement.
8. Our owne conuersion. *1. Ioh. 3. 14. Prou. 9. 10.*
9. The things giuen vs of God, and his Spirit chiefly.
2. *Cor. 3. 5. 1. Cor. 2. 12. Ioh. 14. 17. 20.*
10. Our owne saluation. *Luk. 1. 77.*

The skill of Law is exercised in ciuill affairs.

The Magistrate is exercised in bridling, and cutting off the wicked, and defending the Godly, &c. *Rom. 13. 4.*

The Physitian is exercised about the sicke, and diseased.

Examples of Confirmation.

The holy Ghost is true God, for we beleue in him.

There is much contentiou, strife, and suit: for there are many Lawyers.

There is much intemperance: for there are many Physicians.

2. Admonition.

The Adjunct is not so forceable in arguing as the subiect, but it is more copious, and frequent. But the subiect is of more value.

1. Because it is in some sort the cause of the adjunct, which is after the subiect in reason time, knowledge, nature. But though the proper adjunct be 2 after it by order of nature, yet in regard of time it is together with it, and 3 reciprocal with it, in that it immediately issueth from the subiect.

2. That argumentation is firme, and constant, that remoueth, or denieth the Subiects, that the adjunct may be denied. For denie the Subiect, and the adjuncts are denied, not contrarily, as, the dead haue no being, (as the Epicure holdeth) Ergo. they are not miserable.

Against the adjunct is more copious, and frequent.

1. Because, they are infinite, and one subiect may haue very many adjuncts. Therefore many are brought to argue one, and the same subiect, as, in descriptions, and arguing by the signes. So that they recompence, their Leuitie with

1 Et si subiecto
Lenius, tamen
copiosius, & fre-
quentius.

2 Posterior na-
tura ordine, non
tempore.

3 Nam essentia-
liter inest sub-
iecto.

Negato subiecto
negatur adiu-
ctum non contra.

Plut. Polla, he-
apera.

copie,

1 *Valent non*
quia magna, sed
quia multa.
 2 *Concervata.*

copie, and supply their want of weight with a multitude. Being seuered they are but weake, but a thronged together, more forceable, though not as thunder, yet as haile, and chiefly signes, which we call likelihoods.

Signes in generall, are doubtfull, coniecturall, and vncertaine; or else certaine, and infallible; the former are called *sikota*, & *semeta*, *id est*, Likelihoods, coniectures, probabilities, presumptions: as, she is pale: *Ergo*, with child, followeth not; many probabilities concurring, preuaile much.

The latter are called *sexmeria*, *id est*, necessary, and infallible signes. Therefore they are conuertible with the subject: as she is deliuered of child: *Ergo*, she hath milke, & *Contra*.

To this Categorie of adiunct belong innumerable signes of things, and deedes, suspitions, and coniectures of Physicists, Prognosticators, Physitians, Iudges in examining causes, &c.

Notes of Adiuncts.

1. *Adiectiues*, signifying quantitie, and qualitie, but chiefly being in the predicate, *Plal: 19.8. The Law of the Lord is perfect*, *Rom: 7.12. The Law is holy, and the Commandement is holy, and iust.* *1. Tim. 5.4.* Let children, or nephewes learne first to shew pietie at home, and to requite their parents, for it is good, and acceptable before God,

Epithets signifying quantitie, and qualitie being vsed for amplification, and description, are adiuncts: as a pleasant, great, famous Citie. Excepting these that note the cause, or metaphores, or metonymies: as, golden vessels, a three cornered Iland, &c, these note matter, and forme: golden apples, this noteth similitude. Pale death, this noteth the effect.

2. Verbs passives, neuters, deponents signifying passion or suffering, when they are made predicates: as, Christ hath suffered, was crucified, dead, buried. *Godlinesse is praised, vertue is commended, but yet they chill with cold: pleasure persweth: beautie fadeth.*

Predicament
 of passion.

Verbs signifying sence are notes of adiuncts: as, to see,

to

to heare, perceiue, &c. being spoken of men, but spoken of God they are actions.

Likewise the Verbe (haue) governing an accusatiue of the adiunct: as, vertue hath all good things in it selfe.

3. Participles passiue, deponents, and commons vsed passiuely: as, *In Iury is God knowne.*

4. Aduerbs of quantitie, qualitie, and time being in the predicate: as, *warre is prosperously made.*

5. Substantiues governing a genetiu Case, if they be in the place of the predicate: as, *Faith is of Gods Elect.* It is an inherent adiunct of the Elect.

Notes of adherents in speciall are Verbs, set, ingrafted, in it, infixed.

Notes of adherents, adioyned, conioyned, annexed, fellow, companion, shadow, &c. *The gift of perseuerance is alway ioynd with true faith in Christ. Sen: glory is the shadow of vertue, Heb: 10. 33. Whiles yee became companions of them, that were so vsed. Envy is a companion of vertue.*

2. Verbs, adhering, sticking to, adioyned, coupled, compassed about, &c. as, the Sacraments are annexed to the promise of grace.

3. Prepositions, in, with: as, *Psal: 2. 11. Serue the Lord in feare, and reioyce with trembling.*

A peculiar note of the adiunct occupied, is every thing or person about which one is said to be occupied, busied, &c.

Thus farre of Consentanies: Dissentanies follow.

CHAP. XXIX.

Of Dissentanies in Generall.

A *Dissentaneous* argument dissenteth, or disagreeeth from the thing which it argueth. *Dissentanies* haue two properties.

1. They are equally, and alike manifest among themselves, and the one is in like manner, or equally argued of the other.

I.

2. They

2. They more manifestly appeare by their dissention.

Concerning the former. As consentaneous arguments, *id est*, causes, & subiects 1 are more manifest, more firme and excellent then their effects, and adiuncts: So contrarily, Dissentanies in their affections one to another, are in these respects all equal, and alike: For

1 *Priora, notiora, firmissima, praestantiora.*

2 *Exceptis Relatis.*

3 *Diversa, disparata, relata, adversa, quorum unum potest esse absque altero.*

Petitio principij. obscurum per obscurius.

1. The Essence of the one 2 depends not on the other.

2. They haue 3 one name, and one definition. Therefore what force the one hath to argue the other, the same force hath the other to argue it.

Obiect. If dissentanies be equally manifest, then there is no vse thereof. For euery argument is affected, or natured to argue something, *viz.* to shew somewhat, to explicate, illustrate, prooue, &c. Now this cannot be, if that which argueth, illustrateth, prooueth, be not more knowne, and manifest, then that which is argued, shewne, prooued, &c. For it is absurd to illustrate, or prooue a thing by that which is as hard, and vnknowne, or else more obscure then that which is to be illustrated, and prooued. Such are the expositions of *Duns*, and his other fellowes, which illustrate the Scriptures with darknesse.

To this obiection the second proprietie answereth. Although they be alike manifest, in that the one is not argued of the other, as more knowne: yet by their dissention they more manifestly appeare. For the commodities of health are manifested by the discommodities of sicknesse, and the praises of Humilitie by the dispraises of pride. 4 For contraries put together doe manifest themselues: which indeede belongeth to all dissentanies. For purple is to be discerned by purple, the true manifesting the false and counterfeit.

4 *Contraria iuxta se posita magis illustrentur.*

Confirmatiois supellex ex consentaneis, Refutationis copia ex dissentaneis.

1 *Ducatur ad impossibile, & sursum.*

There is necessarie vse of dissentanies to illustrate, explicate, declare, refute, yea and to prooue, or rather to drine, and inforce. For he that will not be taught, or mooued by consentaneous arguments: he may be inforced to confesse the truth by the 1 absurd consecution of Dissentanies. Consentanies teach, Dissentanies vnteach, *Ergo*, Consentanies are better, &c.

CHAP. XXX.

Of things 2 Diuerſe, or Diuerſities.

THings Diuerſe haue the leaſt diſſention, or difference, in that they may 3 together be attributed to one, and the ſame 4 ſubiect at the ſame time. More plainly.

They diſſent in 5 way, or reaſon of attribution, *id eſt*, in reſpect of ſome certaine thing, to which (when they are referred to it) they doe 6 not agree together, though they be of that affinity of nature, that they may agree to it, euen to the ſame perſon, or thing, as well as they may agree to other things.

Contrarily 7 oppoſites——

1. 8 Neuer agree to the ſame Subiect.

2. They are of a naturall, vehement, and perpetuall oppoſition among themſelues. Therefore 9 of the affirmation of the one, or whenſoeuer the one is affirmed, the other is denied, and contrarily.

But in things diuerſe the 10 one being affirmed the other is denied, and contrarily not of the one or whenſoeuer the one is affirmed, the other is denied. Becauſe they may agree together, although they doe not (at leaſt now) to this, or that certaine Subiect. Therefore they are called things diſcrepant, diſſent, diſtinct, diſcreet, or ſeparated in reaſon: as *Iob* was iuſt, not rich; *Iob* was iuſt, and rich.

The forme, manner, uſe, and handling of this argument is ſhewed forth by certaines notes.

1 Not this; but that: Although, though, be it ſo, albeit: yet neuertheleſſe, notwithstanding: Sane onely, except, vnleſſe. Here the former note is included in the ſence, or vnderſtood, when ſeeing that; yet, indeede, but not.

Examples of declaration.

Not, but.

They carryed not away the victorie, but the ſignes of the
L 2 victorie,

2 Hetera Rati-
alla.

Diſſentio eius
dicitur Hete-
rotes, quia eſt
leuiſſima.

3 Semul, eodem
tempore.

4 Perſon, or
thing.

5 Dicitur diſſen-
tio rationis, vel
attributionis.

6 Unde diuerſa
appellatur.

7 Diſparata, &
contraria.

8 Quia diſſenti-
unt ratione, &
re.

9 Ex vno affir-
mato negatur
alterum. Note-
tur prepoſitio ex.

10 Vno affirma-
to vel attributo,
alterum nega-
tur, & remoue-
tur a ſubiecto.

1 This is a note
of all diſſenta-
ries.

Non hoc, ſed il-
lud. Si, etſi, et-
iam ſi, quan-

quam, quamuis,
ſicut, ut pro

quamuis, cum:
tamen, prater-
quam.

Pro lege Mani-
lia.

vi^{ct}orie, *id est*, triumphed. Here victorie, and triumph dissent, or disagree in respect of Sylla, and *Murena* who triumphed before the conquest of King *Mithridate*: yet their dissention is light, and little. For they are in their nature consentaneous adiuncts, and might both haue well agreed to the persons of Sylla, &c.

De orat. 2.

But friend Catulus I not seeking for profit to plead, but for pleasure sake, was wont to reade theirs, and many other bookes. Here this argument is eloquently vsed (as it is often) with prolepsis, or preuening of obiection.

Proleptis.

Horat.

They change their countrie, not their manners, that run beyond the sea.

2. Although, &c. yet, &c.

Ouid. 2. de arte.

Though Vlysses was not beautifull, yet he was eloquent.

Æneid. 2.

Though Priamus was compassed with death, yet he abstained not from reproaches.

Catil. 4.

You haue a Consull reserved from many dangers, not for his owne life, but for your safety. Here is a prolepsis.

De rep. 4.

The Law forbiddeth neighbours to brawle, not to sue.

Pro Sex. Ros.

Though he be faultlesse, yet not free from suspicion.

Ad Attic.

Though you were not a perswader of my voyage, yet an approouer.

2. Cor. 4. 8. 9.

We are troubled on every side, yet not distressed.

1. King. 15. 3. 4.

And he walked, &c. Neuerthelesse for Dauids sake, &c.

Yer. 5.

Dauid turned not aside from the thing that the Lord commanded him, all his dayes, same onely in the matter of Vriah.

Exod. cum, pro quamuis.

The former note is included in the sence. When Pharaoh vnderstood by his Messengers, &c. yet his heart was hardened, &c.

Ter. Eunuch. si, for nisi.

If I be worthy of this abuse, yet thou art unworthy, or hast no reason to abuse me. q. d. Though I haue deserved friend Chreaso to suffer reproach, yet haue I not deserved it at thy hands.

3. Sometimes both seeme to be affirmed yet the negation, or remouuall of the one is included or vnderstood.

Tus. 5.

Although they be discerned by the bodily sence, yet they are referred to the minde, *id est*, not to the bodie.

Though

Though Ovid shewed wantonnesse in his verses, yet he was of Trist. 2.
continent life.

4. Something is granted, that that which is neere vnto it, *id est*, whose difference doth not so euidently appeare, may be denied: as,

Truth may be pressed, but it cannot be oppressed.

Sauing faith may be shaken, not shaken off. It may be besieged, not sacked. The faithfull may fall, but not fall away. He may fall to sinne, not into sinne, *id est*, downe headlong.

The figure
conclusion, be
it so, I grant it;
but yet.

5. It is vsed without notes (by asyndeton) which are vnderstood: as,

What Tubero dost thou call that an hainous crime? Why so? because hitherto it hath wanted that name. For some call it error, some feare, they that are more seuerer call it hope, desire, hatred, pertinacie: the most rigorous terme it rashnesse, no man as yet, except thy selfe, hath counted it hainous. q. d. it was error, not villanie, &c.

Cicero pro Ligar.

Ex opibus tantis, veteri fidoque sodali.

Das nihil, & dicis, Candide, Koina Philoon.

Most wealthy Candidus thou sayst,

Friends all things common haue,

For old true friend thou nothing hast.

Thou art a Candidus name.

Martiall.

Exposition.

1. When things diuerse are attributed to diuerse things, 1. Dissimilium; they belong to the categorie of things vnlike: as *Narcissus* is beautifull, *Vlyses* is eloquent, is a dissimilitude of them. But when I say, *Vlyses* is not beautifull, but eloquent, they are things diuerse. For they might both agree to *Vlyses* but in attribution they doe not.

2. When they are affirmed, or denied of the same subject, they are not vsed as Dissimilium, but as so many Con-
Two adiuncts:
affirmed, and
two denied,

Cicero is prudent, and eloquent, *Therſites* is neither beautifull, nor wiſe.

3. Things diuerſe conſidered in their abstract, *id eſt*, ſimply in themſelves, without reſpect to the ſubiect, are ſometimes oppoſite. So, beautie, eloquence, ſiluer, gold, land, are diſparate: but in the concrete, *id eſt*, conſidered together with their ſubiect (which is denominated or named of them) they are things diuerſe: as, of gold and ſiluer a man is termed moneyed, of land landed, of beauty beautifull, &c. as, though he be not landed, yet he is moneyed. So an horſe, and gold are diſparate: but the poſſeſſion of an horſe, and of gold are two adiuncts affirmed of the ſame ſubiect. But to poſſeſſe or haue an horſe, and not gold, are things diuerſe.

Therefore whatſoeuer thing may be denominated of two or more things together at one time, whatſoeuer they be in themſelves, if the one bee attributed, and applyed to the Subiect, the other remooued from it, they are called things Diuerſe. Hence

A generall Rule.

Theſe principall notes, although, yet, or whatſoeuer, may be reduced to theſe; and what ſentence ſoeuer may in right reaſon be vttered by theſe, are peculiar to this Categorie: for they properly diſtinguiſh, and diuerſifie.

Uſe of things Diuerſe.

They are uſed onely to explicate, declare, illuſtrate, and diſtinguiſh things different, not ſyllogiſtically. *Nam eſi in eodem tertio diſſentiunt, ac proinde inter ſe (ſunt enim aliud, & aliud) ut forma, & ſacundia in Vlyſſo, victoria, & inſignia victoria in Sylla, &c. tamen ratione tantum diſſentiunt, non re, id eſt, natura, quod in negatiſ ſyllogiſmſ neceſſario requiritur, id eſt, ut re quoque diſſentiant.*

1 One againſt another, whether ſubſtances, adiuncts, ſeignified things, &c.

2 *Ratione, &c. re.*

CHAP. XXXI.

Of things 1 oppoſite in generall.

Oppoſites are diſſentancies which diſſent both in 2 reaſon, and nature.

1. I ſay

1. I say in reason. Because they can 3 neuer be attributed, 3 *Ratione attributionis dissentiunt.*
nor agree to one, and the 4 same subiect in like sort: and they
are termed opposites in respect of their dissension from some
certaine, and individuall thing, whereof the one 5 must bee
affirmed, the other denied.

2. I say in nature, because they are at such variance a-
mong themselves, that they can 6 neuer agree together to
the same subiect.

4 *Eadem ratione.*
5 *Nisi sit dissensio a subiecto aliquo, non sunt decedenda opposita.*
6 *Ratione naturae.*

Contrarily things Diuerse, though they doe not agree together to the same Subiect (in respect whereof they are said to dissent) yet they may agree together to the same, or doe agree together to some other subiect, or to the same at another time: as, *Homer* was learned, not rich. *Plato* was learned, and rich. *Iob* was iust, and rich, *Iob* was iust, and not rich. But opposites can agree together to, or in nothing, 7 neither in regard of attribution, nor in the nature of the things themselves. More plainly. This vertue, force, or affection of opposites is declared by three notes proper to opposites, which are included in this word (in 1 like sort) or (after the same manner.)

7 *Pugnantis naturae, pugnantis attributionis.*

1. They agree not to the same part, or according to the same manner: as, nothing can be white, and blacke in the same part: yet it may be both in severall parts. He that sleepe-
peth, cannot both see, and not see actually; yet he may potentially see, and actually not see at once.

1 *Hoofauteos, id est, in idem.*
1 *Secundum idem, vel eadem parte.*

2. They agree not in respect of the same thing, and signification: *Aeneas* cannot be father, and sonne in the same respect, but he may be father of *Ascanius*, and sonne of *Anchises*.

2 *Ad idem, id est, eodem respectu.*

3. They cannot agree to the same subiect together, or at the same time: as, the same body, cannot be sound, and sicke at once, the same man iust, and not iust at once, the same eye seeing, and blind: But they may both agree to it at severall times, or successively. *Ergo*.

3 *Eodem tempore, vel simul.*

These lawes of opposites not being considered they may be attributed to the same subiect, otherwise not, as it is here meant. Hence it followeth that of one affirmed, or when-
locuer

foeuer one is affirmed of any subiect, the other is denied thereof: for they 2 mutually expell one another, being neuer reconcilable to any subiect or one to another:

Opposites are disparates, or contraries.

Admonition.

3 *Dicit de eodem.*

4 *Idem, vix.*

sunt idem ge-

neris. Nam ge-

neris et nines

communes cau-

seas specierum.

Though opposites cannot be 3 attributed to the same thing, yet they may be called the 4 same thing: as, whitenesse is a colour, and blacknesse is a colour. Man is a living creature, beast is a living creature. White, and blacke are the same in their Generall (genus) colour. Man and beast are the same in their generall, living creature, though contrarie one to another. Therefore

Opposites as they are subiected (whether as specials to the generall, or as adiuncts to their common subiect) make no opposition, or are not opposite; but as they are attributed to some indiuiduall thing, to which they cannot agree, the Lawes of opposites being kept.

Note.

The maine difference betweene things diuerse, and opposites.

Of things diuerse, one is affirmed, another denied of the subiect: as, *Thyffes* is not faire, but eloquent: but it cannot be inferred thus, *Thyffes* is eloquent; *Ergo* not faire; he is faire, *Ergo* not eloquent, as it is in opposites: as, *Socrates* is Liberall, *Ergo*, not couetous. He is vertuous, *Ergo*, not vicious, &c. Things diuerse displace one another, but expell not one another, as opposites doe.

C A P. XXXII.

Of 1 Disparates, or things Senerall.

1 Things of

Senerall na-

tures, separate,

repugnant, dis-

ioyned.

2. *Eadem rati-*

one, eodem modo

diffensionis, e-

que, pariter.

Disparates are opposites, whereof one thing is 2 equally, scemably, in like sort, in like manner opposed to many things. That is to say, Euery one of many, yea of infinite things is in like sort opposed to the rest, as seuerals from it, not as contraries to it: as, white is opposed to yealow, greene, blacke,

blacke, blew, &c. as one thing to many: yet all these are not disparates, because they are not in like manner all opposed. For white is opposed to blacke, not as a disparate, but as a contrary. But white is opposed to yelow, blew, Greene, red, &c. in like sort, and so is blacke also opposed to them, and every one to it, as they are one to another.

Qua singula extremis, & inter se disparantur.

So science, opinion, ignorance, cowardice, fortitude, foolhardinesse. Science, and fortitude are opposed as middles to their extremes, which are contrary. Therefore

When among many opposites some are 3 extreame, some midlings, the extreames are contraries: but the midlings are disparates both to the extremes, and among themselves.

3 Τακρά, τα αναμεσον, id est, differentis, distants repugnans, seu media extremorum.

1. Disparates are all individuals, *id est*, particular things of the same kind: as, *Plato, Socrates, Aristotle, &c.* A Lion, Wolfe, Foxe, &c.

5 Which are two, one against the other in extremitie.

2. All specials contained vnder their next generall (*Genus*) as, a man, and a Lion, whose generall, is a living creature (*animal*.)

3. All things contained vnder diuers generals: as, a stone a tree, butter, oyle, &c. so bread, and the body of Christ are disparate. The soule, and the body. God, Man, Angels, &c.

4. The properties of disparates, and the individuals of one kinde to the speciall (species) or generals of other kinds which are called repugnans. *Item, Sporadica, & confusanea* *omnia sine certa oppositionis lege, aut numero.*

Repugnantia, Sporadica.

5. All midlings betweene contraries are disparate to, themselves, and to their contraries: and whatsoeuer cannot be the same things, and are not things diuerse, or contraries.

Examples of Declaration.

Blacke is not Greene; white is neither blewe, red, nor gray, &c.

The foolish hardie is not valerous.

The swaggerer is not valiant, nor manly, but desperate, rash, roguish, and beastly.

If he be couetous, he is not liberall.

No.e.

If in a disjunctive proposition some things of many be taken, it is contingent: if all things of the same kinde be taken, it is necessary: as,

Contingent,
Contingent,
Necessary,

Pamphilus is either couetous, or prodigall.

This cloth is either, white, blew, or red.

Pamphilus is either couetous, liberall, or prodigall.

This colour is either white, or blacke, or some middle.

Cic. Trist.
De Orat.

The immortall Gods knowe, I thinke no man knowes.

It seldome falleth out that you can separate liberalitie, and bountie from ambition, and bribing.

They that seeme to doe a pleasure, which may harme him, whom they make fare to pleasure, are not to be termed liberall, but most dangerous flatterers, and dissemblers.

1. Pet. 1. 18.

Knowing that yee were redeemed not with corruptible things, as silver, and gold, but with the most precious blood of Christ. Here he illustrateth our redemption by the disparate causes removed, or denied.

Psal. 44. 6. 7.

For I doe not trust in my bow, neither can my sword save me: but thou hast saved vs from our aduersaries. He explicates his faith by disparate objects.

1. Cor. 15. 10.

I laboured more abundantly then they all, yet not I, but the grace of God which was with me. He distinguisheth the Epworths or correction by the disparate cause.

Luc. 19. 46.

Mine house is an house of prayer, but yee have made it a den of theenes. Christ distinguisheth the Temple by the disparities.

Gal. 1. 10.

For now preach I mans doctrine, or Gods? or gee I about to please men. A distinction from the disparities,

Verf. 12.

Neither received I the Gospell of man, neither was I taught, it but by the Revelation of Iesus Christ,

Verf. 17.

Neither came I againe to Ierusalem to them, which were Apostles before mee: but I went into Arabia, and turned againe to Damascus. A distinction from the disparate places.

Isa. 31. 3.

The Egyptians are men, and not God: and their horses flesh, and not spirit.

Thou art a man, and not God, Ezech: 28. 2. 9. These are amplifications from disparities.

Envid,

Æneid, 4. No goddesse bare thee in her wombe, &c.

But horrid Caucasus thee bred, &c. Dido argueth from disparate procreants, and conseruants.

Examples of Confirmation.

Mine house is an house of prayer : Ergo, not of Marchandise.

The Sonne of God is not created of the Father, for he is begotten from eternitie.

The speech of the Angell Gabriel to Mary, was no inuocation of Mary, nor thanksgiuing to God for her ; because it is a salutation.

The Pope can be no Judge in controuerfies of Religion betweene vs and himselfe, or his Papists ; because hee is a partie.

Maximus is not enuious, or malicious : for he is valiant. Tuse. 5.

All outward things : may be possessed of the wicked ; Ergo, they are not truly termed good things.

O quam te memorem virgo, namque haud tibi vultus, Mortalis, nec vox hominem sonat, odea certe. Æneid, 1.

O Virgine, whom may I thee call ?

Thou hast no mortall face,

Nor womans voice ; a goddesse sure

Shewes this immortall grace.

Shee is either a goddesse, or a woman ; but not a woman, for her countenance, and voice are different from a womans, Ergo, a Goddesse.

This of Disparates : Contraries follow.

Admonition.

As one thing is equally opposed to many ; so of one thing 1 Hence a necessary proposition. 2 Contrarily, one thing being denied not euery one 2 Hence a contingent proposition. affirmed.

This cloth is Greene : Ergo, it is no other colour. Necessary.

This cloth is not Greene: *Ergo*, it is blew. Contingent, for it is of some colour, & it may be blew as well as any other.

Vse of disparates Disparates are vsed to explicate, illustrate, distinguish, &c. but there are seldome any long amplifications from hence. They are vsed also to confirme, but chiefly to refute, and conuince.

CHAP. XXXIII.

Of Contraries in generall.

1a *enantiā,*
antikeimena.

1 *Pharationē*
speciatē. Et quo-
rum genera di-
recta, species obli-
que opponuntur.

2 *Ponunt rem.*

3 *Relatiues.*

4 *Aduersatiues.*

Contraries are opposites, whereof 1 one thing is opposed onely to one thing, and not to many things, as it is in disparates,

Contraries are affirmatiue, or negatiue.

Affirmatiues are those, whereof both doe 2 affirme a thing. Or, affirmatiues contrary, are either so contrary, as that the one dependeth on the mutual 3 relation of the other and therefore haue a mixt affection, partly *consentaneous*, partly *dissentaneous*: or else they are so 4 vehemently repugnant, as that they are viter aduersaries, and extreme enemies. Therefore,

Contraries affirmatiue are relatiues, or aduersatiues.

Exposition.

5 *Affirmatio*
positiua est positio
res siue ens.

By these termes, (affirmatiue, and negatiue) is not meant propositions affirming, or denying something of somewhat by composition and diuision of arguments; as, all good things come from God. No good thing commeth from man himselfe: But the simple 5 affirmation, *id est*, position of things being, whether truly, or feignedly being, whereon the one is affirmed, or denied of the other: as, heat cold, father, sonne. These are called affirmatiue arguments, because they are affirmed, *id est*, things equally being in nature are expressed by these words. Finally, they are some things in nature.

Contraries negatiue are those, whereof one affirmeth, or putteth a thing, the other denieth the same thing, *id est*, the one

one containeth the position, or being of a thing; the other the negation, extinguishing, not being thereof: as 6 a man, 6 *Contra dictio* not a man: 7 Sight, blind. Here is not one positive, or being, *ries*,
 ing opposed to another contrarie positive, or being, (as in 7 *Privatives*
 affirmatives) but the affirmation, position, being thereof, is *Topica negatio est*
 opposed to the negation, disposition, annihilation, not being *negatio entis,*
 thereof. For man, and sight, are affirmative, positives, *Ergo, non ens.*
 beings: not man, and blindness on the contrary, are nega- *Ta pros ti, id est,*
 tions, or nothings. Finally, the one of these contraries is a *qua sunt ad ali-*
 something in nature, the other nothings. *quid, sen bene*
pros bene, id est,
minus ad ruium
2 Simul natura.

CHAP. XXXIII.

Of Relatives.

Relatives, are contraries affirmative, whereof the one standeth on the mutuall affection of the other. And therefore are they called relatives: as, the father which hath a sonne, and the sonne, which hath a father. And by reason of this mutuall cause of relation, they are saide to be 2 together by nature. So that he which knoweth the one, knoweth the other.

Exposition.

1. They are affirmatives, because they are existents, or things being, as is said in the former chapter.

2. They are opposites, for they dissent both in attribution and nature. For father, and sonne 3 paternitie, and filialtie can neuer agree to the same person, in the same respect, at the same time: Ergo, of the one affirmed, the other is denied, & *Contra*.

3. They are contraries for they are onely two, and 4 extremely repugnant, for the Father cannot be the Sonne, nor the Sonne the Father.

4. Whereof the one, & c. Contraries relative are onely two, and they of 5 mutuall reference, or relation.

Obiect. The Father is opposite to many children, the master to many servants, & c.

3 Fatherhood, and sonship.

Ex vno affirmato negatur alterum

4 Attributionis ratione, & natura sua.

5 Non tollit contrarietatem quod arguunt mutuas causas.

6 Son, or sonship, is the same to, and in all individuals, *et cetera*. So father includeth mother, *et cetera*.
 parens.

Ans. Father, sonne, maister, seruant, &c. spoken thus in generall are opposites contrarie one to one, for nothing is opposite to father, 6 but sonne, without regard to particulars or individuals be they fewe, or many. For if wee descend to individuals; this father, & this sonne, they are not contraries relatiue, but disparate. For individuall things cannot be contraries. As, *Priamus*, and *Hector* are not relatiues, but disparates. In like sort, this father *Priamus*, and this sonne *Hector* are not relatiues, but disparates. *id est*, disparate subiects of those disparate adiuncts, paternitie, and filialitie, of whose relation there is none, or but a by-respect.

1 Non unum numero, sed vni specie, seu genere
 2 Subiectu.

By (one) therefore is meant not 1 one thing in the particularitie or indiuidualitie, but in the generall.

Finally the essences, or substances of things are not here meant, but the 2 habitude, hauiour, affection, and respect of the one to the other, *id est*, the opposite respects, or properties betweene them, in whose mutuall relation there is opposition, and in whose opposition there is mutuall relation.

3 Not of the person, or thing but of their relation, which is a rationall essence.

5. [Standeth on the mutuall affection of the other] *id est*, the 3 essence of the one is his mutuall affection, and relation to the other, and of the other to it. In respect of this mutuall affection, they are mutuall causes, and effects one of another. For the father is the cause of the sonne, and the sonne of the father: yet by vertue of this mutuall affection they are so repugnant, that neither the one can be affirmed of the other, nor both of a third: as,

Mutuall affection.

3 Contrarie in their mutuall affection.

4 *Priamus* is the father of *Hector*: *Hector* is the sonne of *Priamus*.

5 *Contra*, *Priamus* is the father of *Hector*: *Ergo*, he cannot be the sonne of *Hector*.

Hector is the sonne of *Priamus*: *Ergo*, hee cannot be the father of *Priamus*.

By which examples, and infinite more, it appeares that the affection of relat ues is mixt. The consentaneous affection argues reciprocation of their essence, and mutuall causes; The dissentaneous argues things contrarie, whereof the one being affirmed of any subiect, the other is denied.

6. By

6. By reason of this mutuall relation they are saide 6 to 6 *simul natura* be together by nature] *id est*, they are equally knowne. they haue equall force of arguing, they haue an equall, and reciprocal 7 essence, and one being put, the other is put: *Ergo*, 7 *Hyparxin*. he that definitely knoweth the one, knoweth also the definition of the other.

Examples of Declaration.

Because relatives haue a double affection, *viz.* *consentaneous*, as mutuall causes; and *dissentaneous*, as of the one affirmed the other is denied: so they are exprest both by propositions affirmatiue, and negatiue.

I. *From the consentaneous affection.*

The father hath a sonne.

A seruant is the seruant of his maister.

He that teacheth, hath learners.

He that letteth hath some to hire of him.

1 *If there be great glory in a benefite receiued, then there is great praise in a benefite giuen.*

If it be an honest thing to learne, it is not dishonest to teach.

If it be lawfull to lett it is lawfull to hire.

1 By attribution, whereof an assumption, and conclusion may be made
1 e consentaneous.

In these examples there is the same force of reciprocation and attribution: because the one standeth on the affection of the other, and they are together by nature.

II. *From the Dissentaneous affection.*

The father is not the sonne of the same man.

The maister is not the scholler.

To lett is not to hire.

If Aristotle be the scholler of Plato, then he is not his maister.

Examples of Confirmation.

Examples of Confirmation affirmatiuely, from the *consentaneous* affection: and negatiuely from the *dissentaneous*, grounded on this Maxime commonly. One of the relatives being put, the other is put: and one remoued or denied, the other is denied.

God!

1. Ioh. 1.

God hath begotten the Sonne from euerlasting; because hee was the Father from euerlasting.

Ephe 5. 6.

Some Christians are seruants: because some Christians haue maisters.

Christ and all true beleeuers are brethren: because they haue all one father.

Propos: He that hath Disciples, is a maister and a Doctor.

Assumpt: Christ hath Disciples: Ergo,

Conclus: Christ is a maister, and a Doctor.

Here the third argument (*hath Disciples*) which confirmeth the question, doth argue as a relative in the proposition, as an adiunct in the assumption, (*Christ hath Disciples*) for Christ, and Disciples, are not relatives, but maister, and Disciples. For Christ is the subiect or person, or indiuiduall to which the adiuncts adherent are attributed (*Disciples*.)

*¶ No relatorum
negato, etiam,
& alterum.*

Every maister hath a seruant.

Sempronius hath not a seruant: Ergo,

Sempronius is not a maister.

In regard of attribution; that which is attributed, or agreeth to one relative doth agree to another in praises, and dispraises; otherwise doubtfully, and often falsely as,

If it be an honest thing to teach, then it is an honest thing to learne.

If it be lawfull to let custome, or impost, then it is lawfull to byre.

1 Because they are not pertinent to the affection of relation, or, because they are not adiuncts proper to these relatives, but common to several persons related, Ergo, contingent propositions.

But this attribution following, is 1 contingent, and often false: as,

If the maister be rich, the seruant is rich.

If the seruant be vertuous, the maister is vertuous.

If it be commendable for others to learne oratory, then is it commendable for Cicero to teach Oratorie.

But it is commendable for others to learne: Ergo, &c.

Here the argument is drawne from the adiunct of the one relative, that the same may be concluded of the other.

Prop: *It is the dutie of sonnes to obey their father,*

Assumpt: *But we are the sonnes of God: Ergo,*

Here the argument in the proposition is drawne from the

the adiunct of the one relative, by the opposition whereof the right or authoritie of the other (to command) is vnderstood: *Ergo*, attributions ought fitly to be drawne from relative affections, otherwise they make either contingent, or false propositions: as,

Fabia is a wife: *Ergo*, she loueth her husband, is contingent. But, she ought to loue her husband, is a necessary, and relative affection, *viz*: the right, or dutie of a wife and husband.

Examples of confirmation ² from the dissentaneous affection, according to the common rule, and lawe of opposites, *id est*, opposites cannot be attributed to the same thing, to the same part, in the same respect, at the same time: as,

Prop: No Lords are ¹ seruants,

Assump: All the sonnes of God are Lords: *Ergo*,

Conclus: No sonnes of God are seruants.

¹ Of sinne, or Satan, or simply of men.

The argument in the proposition is from the relative denied, (Lords) in the assumption, from the adiunct (Lords) for the same thing in many respects is so many arguments.

Math. 22. 44. 45. &c. Christ putteth the Pharisees to silence by this arguing from the dissentaneous affection of relation.

Propos: *Dauids* ² Lord, or father, is not *Dauids* sonne,

Assump: But Christ is *Dauids* Lord, or Father: *Ergo*,

Conclus: Christ is not *Dauids* sonne.

² The adiunct, *id est*, the authority, or right of a father, is put for father, which is vnderstood to Lord, or in the proper adiunct (Lord.)

The proposition is true in reason, as the lawes of opposites make manifest. The assumption is confirmed by testimonies, *Psal. 110. 1.* or thus.

If Christ be the Father of Dauid, he is not the sonne of Dauid, But Christ is the Father of Dauid: *Ergo*,

The consequence is confirmed by the lawes of opposites, father, and sonne cannot be attributed to the same person, in the same respect, &c. The argument is a relative.

The assumption is confirmed by an adiunct proper to father, *id est*, his authoritie, and right expressed by this word (Lord) *Psal. 110. 1.* thus,

³ By spirit of plesie.
⁴ *Id est*, honor him.
Malach. 1. 6.

Prop. If Dauid ³ in spirit call Christ ⁴ Lord, then Christ is the father of Dauid.

N

Al-

5 Whereof they
were vterly
ignorant.

Assumpt. But Dauid in spirit calleth Christ Father, Ergo.

This doubtfull, and darke question, they might haue cleared by a distinction of carnall, and 5 spirituall kindred. For *Dauid* was Christs lord or father, as he was man, and Christ was *Davids* Lord, or father, as he was God. *Iſa. 9. 6. 7.*

If Abraham be the father of Isaac; he is not the sonne of Isaac, and he ought to command Isaac, and not Isaac so command him.

But Abraham is the father of Isaac: Ergo

Here also the argument in the proposition is from the relatiue taken in the contrarie affection: In the *Assumption* it is from the same relatiue vsed in the consentaneous affection.

The letter of a farme is not the hyer thereof,

Then art the letter of this farme: Ergo.

The proposition is true by the common Law of opposites.

The argument in the proposition is a Relatiue. In the assumption it is an adiunct.

Mal. 1. 6.

If I be your Father, and Master; you will honour, and feare mee.

But you will not honour, and feare mee: Ergo

The Lord reasoneth, or argueth that he is not the Father or Master of the Israelites from the adiunct proper to those Relatiues, *id est*, honour, and feare.

The body of Christ is not the Sacrament: because it is the thing signified by the Sacrament. The signe and thing signified cannot be one, or the same by the Law of opposites.

1. Admonition.

1. Relatiues are exprest by nounes. Father, Sonne, Master, seruant: Master, scholler: Husband, Wife: signe, thing signified: Father in law, sonne in law: Host, guest, Magistrate, citizen: King, subiects: Capitaine, souldiour: Bridegroom bride, &c.

2. Verbes. To giue, receiue: to learne, to teach: to lett, to hyre: to sell, to buy &c.

3. They are signified both in one terme: as, brother, friend,

friend, neighbour, fellow, kinsman, cousin, schoole-fellow, fellow-servant, and innumerable more of relative nature.

2. Admonition.

The application, and disposition of Relatives is Diverse according to the state, and nature of the propoſite, or drift of a speech, from which all arguments have their vertue, force, and affection of arguing. Therefore those things that have Relative, or respective properties are,

1. Sometimes applied as causes, and effects.

2. Sometimes as subjects, and adiuncts.

3. They are sometimes subjected to other arguments: as, heate, cold, are aduersatives. But being attributed to diuerse subjects, or to the same in diuerse manner, they are not: as, Fire is hot, water is cold. A dissimilitude.

Fire is hote, an adiunct, water is cold, an adiunct.

Water is sometimes hote, sometimes cold. Here is no opposition, for the lawes of opposition are not obserued, and kept.

In like sort. 1. *Aeneas* is the father of *Aschanius*: *Aschanius* is the sonne of *Aeneas*. This is a conſectarie, or necessariefar consequent arising from contraries Relative handled by comparison of things equall.

2. *Aeneas* is the father of *Aschanius* as the procreant cause, and effect procreated.

3. To be a father is the effect of *Aeneas*, as motion; *Aschanius* is a thing effected by this motion.

4. To be a father, or paternitie is an adiunct of *Aeneas* and *Aeneas* also an adiunct, in respect of his authoritie, and right to which *Aschanius* is subjected.

5. *Aeneas* came with his son *Aschanius* into Italie. *Aeneas* a subject, *Aschanius* an adiunct adherent concomitant.

6. *Aeneas* is father of *Aschanius*, but sonne of *Anchises*. Here is the same subject, but a diuerse respect, wherein he is both father, and sonne.

In all these examples there is no opposition, because the lawes of opposites are not kept, Ergo, they are no Relatives.

2 Obliquely,
and indirectly
vsed, and ap-
plied.
Offic. 1.

They are inserted often 2 by the way for illustration sake.
Demetrius Phalareus a subtill disputer, an orator, not vehe-
ment, yet pleasant, so as you might know him to be the scholler of
Theophrastus.

Caius Marius the scholler, and souldiour of Publius Afri-
cane.

Pro Dom.

I am not so ignorant as to say, that Minerva, who is the sister
of Iupiter, is my sister. Here he explicates his proposite by
distinction of Relatiues.

Cic. post red.

My brother alone, who for his pious affection toward me was a
sonne, for his counsels a father, for his loue a brother, as he was.
Here is a more peculiar manner of applying relatiues in the
doubling and multiplication thereof to explicate his bro-
thers goodnesse toward him. Ouid. Met. 1. in the descrip-
tion of the yron age explicates, and amplifies the breach of
the lawes of alliance, by the enumeration of Relatiues.

Non hospes ab hospite intus, &c.

Relatiues are compared.

1. By vnequall comparison: as, *It is better to haue no
command, then to serue any.*

De finibus,
Epist.

2. By similitude, *The sonne is the very image of his fa-
thers honestie, in minde, and body. Also of Dissimilitude.*

In all these examples one Relatiue doth not directly ar-
gue another, but obliquely, and indirectly (*obiter*) yet in
their verie mutuall relation there is also force of arguing to
explicate a sentence.

Notes of Relatiues.

1. When one of the Relatiues is denied of the other: as,
the father is not the sonne. The signe is not the thing sig-
nified,

2. When one Relatiue being affirmed of a thing, the o-
ther is remooued from it: as, Iesus Christ is not God the
father; for he is the Sonne of God.

Thus farre of Relatiues.

CHAP.

CHAP. XXXV.

Of 1 Aduersatiues, in speciall 2 Contraries.

ADuersatiues, or things aduerse are contraries affirmatiue, which are alwaies in extreme enmity one against another. They are directly opposite, therefore they are in speciall called contraries.

I say, affirmatiues because they are opposed as one positive thing to another, neither of them being negation or priuation of other, as was said of Relatiues. But herein they differ from Relatiues, because the one may be without the other, for the essence of the one depends not on the other.

The vse of this Categorie extends it selfe to substances, or essent all formes, quantities, qualities, actions, passions, and to all things being, and not being: as,

1 Aduersatiue,
2 So called
Kata exochen,
Ex diametro,
e regione, absolute, perfecte
pugnans.

God. Satan, Heauen, Hell :	Faith, vnbeleefe.	Substances.
Man, beast.	Hote, cold, moist, drie.	
Reasonable, vnreasonable.	Knowledge, ignorance.	Formes.
Shortest, longest.	Seruitude, libertie.	
Greatest, smallest.	Faire, foule.	Quantities.
Virtue, vice : Good, euill.	Comely, proper, vgly.	Qualities.
White, blacke ; peace, warre.	Sweete , bitter , heauy ,	
Spirit, flesh.	light.	Action.
Election, reprobation.	Vpwards, downwards.	
To condemne, to absolue.	Backwards, forwards.	Passion.
To be condemned , to be absolved.	Ascending, descending.	

Examples of Declaration.

A man is not : beast. Peace is not warre.

If a man be good, he is not euill.

A corrupt tree cannot bring forth good fruit, nor a good tree euill fruit. If a man be faithfull, he is not vnbeleening.

Math. 7. 18.

Who so loneth instruction, loneth knowledge, but he that hateth

Prou. 12. 1. 2.

rethreprooffe is foolish. Here contraries are explicated, and distinguished by contraries.

A good man obtaineth fauour of the Lord: but a man of wicked denises will be condemne.

Ioh. 10. 17.

Reach hither thine hand, and thrust it into my side, and be not faithlesse, but beleeuing. Here Christ commandeth Thomas, by a distinction of contraries.

Luk. 9. 56.

The Sonne of man is not come to destroy mens lines, but to saue them. Christ here explicates his coming, and distinguisheth it by the contrarie denied,

Eccl. in Hebr.

I seeke not wherein to busie my selfe, but from what I may be released.

Offic. 2.

Our substance ought not to be locked up so, as bountyfulnesse cannot open it: neither so to be opened, that it be common to all.

Here liberalitie is explicated, and distinguished by the contraries.

Rom. 5. 8.

Contrarium
Contraria est
et sequentia.

But Christ died for vs, when we were yet sinners. This assumption is amplified by a comparison in the contrarie, thus: *Scarcely for a righteous man will one man die.*

Psal. 119. 60. I made hast, and prolonged not to keepe thy commandments. Here David testifieth his readinesse to obey the commandments of God, and amplifieth it by the opposition, and remouall of the contrarie.

1. Concerning the attribution of contraries, this is a common Maxime, or rule.

Of contraries there is a contrarie consequence whereof are large illustrations: as,

If in vice there be force enough to make a man miserable: then in vertue there is power enough to make him happy. If iniustice be to be desired, iniustice is to be avoided.

Examples of Confirmation.

Frugalitie is not a vice: because it is a vertue.

No wicked man is free: for he is the servant of sinne.

The Deaftricolous, or couetous person is not the servant of Christ because he is the slave of mudday Mammon.

We are not iustified by workes: because freely.

37 deum as
colus.
Godst-
fame.

Eternall.

Eternall life is not properly a reward : because a free gift.

No true beleuer serueth his lusts: because then he should serue both sinne, and righteousness. But contraries cannot concurre together in the same subiect.

A fountaine sendeth not out of the same place sweete water, Iam. 3. 11. and bitter. This of contraries affirmatiues,

Exposition.

1. Every thing is contrarie to his contrarie, by his essence, which giueth nature and being to them. Hence they may be said to be contraries primarily in themselves. Secondly, in their qualities, and effects.

2. Contraries are contained vnder the 1 same General: *1 Sub eodem genere, seu practica.* as, if the one belong to substance, so doth the other, if one to quantitie, or qualitie, or actions, so the other also.

Contraries are immediate, or mediate.

1. Immediate haue no meane or middle. Therefore it is necessarie that one of them should be in the subiect, that is apt by nature to receiue the same: as in numbers, euen and odde are immediate contraries, so straight, and crooked: heauy, light. Election, reprobation. *Amisa.* 2 Immediate contraries make a necessarie disiunctiue proposition. *2 The vse of the contraries.*

2. Mediate haue a meane or middle betweene them. Therefore it is not necessarie that 3 one of them should be in the subiect, that by nature is apt to receiue them: as, white, and blacke haue middle colours. Therefore it is not necessarie that every body should be white or blacke, seeing it may be neither of them. *viz.* redde, yellow, Greene, &c. Hence contingent propositions. *Emmesa.* *3 But both may be from it.*

The meane or middle therefore is that which is cast betweene two contraries. And it is either of abnegation, or participation.

1. The middle of abnegation may be called a third thing from the two contraries as neither of them. And it is so called, because it wanteth a name or terme to know it by: as, father and sonne are two Relatiue contraries, and he that is neither, is a third from them both. So Master, and scholler, and

and scholler, and he that is neither. The whole body, and sicke body, and that which is neither.

2. The middle of participation partaketh of the nature of both extremes, as lukewarmth partaketh of heate, and cold: blacke, and white of middle colours. Truce is betweene warre, and peace.

The *middles* may be inclining rather to one extreme then to the other, as redde partaketh more of blacke, then of white. So truce partaketh more of warre then of peace.

¶ Note that these *middles* haue contrariety in them in the remisse, or remote degree, but their primacie, perfect and eident contrarietie is in the extreme or highest degree: as, in sounds the highest treble, or sharpe, and lowest flat, or base are contraries, the tenor the *middle*: also the contrarie sounds in instruments, voices, or belles haue one confuse, coincident, or middle sound to him that is a farre of, though inclining rather to flat, or base which swalloweth vp the sharpe or treble by little and little, as a man goes further of till it be extreme flat, or base, and so it may be said of lukewarmth, and colours, &c. as they are inclinable to either extreme, so by degrees they are conuerted into extremes.

A Rule to discern immediate, and mediate *Contraries*. If the contradictories of those *Contraries* being spoken of the same subiect be equally opposite, or contrarie, then those *contraries* haue no *middle*: as, not odde, not euē, are as contrarie, as odde, and euē. So not straight is crooked, and not crooked is straight, &c.

But if the contradictions be not opposite, but may agree to the same subiect, they haue a *middle*: as, father and sonne are relatiue contraries, but not a father, not a sonne agreeth to him, that is neither. So white, and blacke are contraries, but not white, not blacke may be said of greene, redde, blew, &c.

The vse of this distinction serues to discern necessarie disiunctiue propositions.

CHAP. XXXVI.

Of 1 Contradictories.

1 Contradictoria,
Antiphatia, &
Apothetica.

CONTRARIES negative, are those whereof the one saith or affirmeth the thing, the other vnfaith, or denieth it, *id est*, the one is a thing being, the other a negation of the being thereof, which is said to be contrarie to it: as, a man, not a man, iust, not iust: sitting, not sitting. Seeing blinde.

Contraries negative, are contradictories, or priuatiues.

Contradictories are those, whereof the one denieth 2 eue- <sup>2 Est de quali-
bet re asi, de
qua affirmatum
non dicitur, vel
est negativu infi-
mita, id est, de
omni re in de-
finite.</sup>
ry where, or that which is attributed to any thing (being, or not being) to which the thing affirmed agreeth not: as, not a man is attributed to infinite things, to which the contradictorie thing affirmed (man) agrees not. More plainly, of whatsoeuer thing, man is not said, of that not a man is said. So that 3 euey thing without exception is contained vnder the one member of contradictories. Contradictories doe equally contradict one another; and they are immediate contraries, *id est*, without a medium, or middle. Ergo, if the one be true, the other must needs be false.

3 Contradictoria
sunt omnia.

Examples of Declaration.

Whatsoeuer is not done in truth, and uprightnesse is not of God, but of not God, *id est*, the diuell, or man. *Iul. Cef. Scal.*
The Church cannot make those bookes canonicall, which are not canonicall.

The Pope cannot make Saints of those that are not Saints. 1. Ioh. 3. 9.

If the children of God sinne not, they cannot bee said to sinne.

The dead cannot be said to be miserable, and not to be at all. *Tusc 1.*

The Sonne of God Iesus Christ was not yea, and nay, but in him was yea, *id est*, Christ saith not, that the same thing is, and is not, is true, and is not true, but his doctrine is constant.

I will call them my people, which were not my people, and <sup>Rom. 9. 25.
Osea. 2. 23.</sup>
O ber

her beloued, which was not beloued, id est, they that are not now my people, shall at another time be my people.

Mart. lib. 1.

If Fabulla be faire, and a maide, and rich, shee cannot be said to be not faire, not a maide, not rich, id est, not in the same respect, but on some other condition, id est, of pride, and boasting as the Poet saith.

Examples of Confirmation.

Paul is a true Apostle of Iesus Christ, Ergo, he is not a not true Apostle.

No iust man is a man not iust.

But this man is iust, Ergo,

He is not a man, not iust. The argument in the proposition is a contradiction, in the assumption an adiunct.

No vertue is a not vertue.

But liberalitie is a vertue, Ergo,

It is not a not vertue.

The argument in the proposition is a contradiction, in the assumption a Generall (genus)

That which liueth, is falsely said not to liue.

But the soules of the Saints doe liue, Ergo

They are falsely said not to liue.

If he loueth Christ that keepeth his commandments, then he that keepeth them not, loues him not.

But all true beleeuers keepe the commandments of Christ, Ergo, they loue Christ.

If the Pharisees heare not the word of God, they falsely boast, that they heare the same.

But they heare not, Ergo.

There is necessarie vse of this Categorie in, and for distinctions.

The Law is written, and not written.

The object of Logicke is a thing being, and not being.

Yet I thinke that these, and such like are not properly to be termed contradictions, because they stand in stead of a positiue, affirmatiue, and finite thing, which is not expressed by name, only for want of words. For (not written) is common,

stome, proclamation, or tradition. Not being is a feigned, or imagined thing.

CHAP. XXXVII.

Of 1 *Privatives*.

Privatives are contraries negative, whereof the one denieth in that same subiect onely, & wherein the affirmed, or positive thing is by nature. Or, which denieth something, which is naturall, or agreeable to the nature of that same subiect. The thing affirmed is called *Habite*, the thing denied 3 *Privation*.

The habite contrarie to priuation, is something, whereof the subiect is by nature capable: as, sight in the eye, watchfulness (vigilia) in the senses, light in the ayre, immortality.

Priuation contrarie to the habite, is the absence of the habite, which hath already beene, or by nature should be in that subiect, that is apt to receiue the same: as, blindness in the eye, sleepe, darkenesse, mortalitye, which is rather an aduersariue.

Habite signifieth disposition, power, and act, to which priuation is opposite.

1. Disposition is whereby the subiect is well, or euilly disposed, and affected: as drunkennesse is an habite, whereby the drunkard is euilly affected, or disposed. And by disposition in generall is not meant only 4 a short inclination, feeding, or apt entrance to an habite, but also the 5 habite it selfe already gotten, and firmly settled. Which in speciall of the Logicians is called an habite.

6. Disposition, or affection is (say they) a desire, besirring, or entrance into the way of an habite: as, a desire to learne the Art of Logicke. A weake, imperfect, inchoate knowledge, science, or skill in any art, in any thing, trade, or course is termed the affection, or disposition to the habite it selfe. Such dispositions hath the body also: as, an ague beginning, or newly begun, is a disposition to the ague.

1 Steretica, id est, *Privantia*.

2 In quo habitus natus est inesse, vel attribui. Dicitur de, et esse in, sunt idem.

3 Absence, defect, extinction, abolishing.

Cui natura habuit a priuationem non tribuit.

Privatio est anaresis, hec phibora, id est, ademptio, extinctio, corruptio.

4 Diathesis, id est, dispositio, quae est brevis inclinatio ad aliquid.

5 Hexis sensum acquiritur, sensum amittitur.

6 Dispositio est gradus ad habitum. Ergo habitus est dispositio, non contra se.

And also all naturall, and artificiall things haue such dispositions according to their kinds.

7 Taken here generally, and logically both for the degrees of habite, and habite it selfe.

Priuation of the habite 7 or disposition, is the absence of the habite, which once was present, and had, or should, or ought to be present, and had, or might haue beene present and had: as, originall sinne was the priuation of originall iustice. So all acquiste habits gotten by industrie, (or multiplication of dispositions, or affections) and labour, are lost, and forgotten by degrees as they were gotten, which is the priuation thereof.

1 *Dynamis*, id est, *potentia*, vis, *virtus*, *facultas*, *agens*, *agendum*, & *patiendum*, id est, *ad perfectio- nem*.
Ingenium, id est, *intus genitum*.
 2 *Ideas*, vel *species*.

11. Habite signifieth 1 power, or facultie, abilitie, force or vertue, by which the Substance is able, or powerfull to doe something: as, wit is a naturall power to vnderstand, or comprehend hard things easily. *Vnde ingeniosus.*

Memorie is a facultie of retaining well the 2 phantasmes of things, and the Vniuersall notions of the vnderstanding. Sences are powers of hearing, seeing, tasting, smelling, touching.

Libertie of will is a facultie of willing, nilling, chusing, refusing, suspending without coaction.

Vegetation, and locomotion are powers of growing, augmentation, moouing, remouing.

Risibilitie, Rugibilitie, &c. Powers of the forme, immediately issuing therefrom.

Attraction, a vertue to draw yron in the loadstone, calcifactive in wine, pepper, &c. Purgative in Rheubarbe, aloes, Sene. Coloquintida, &c.

3 To perfecti-
on.

Softnesse is a naturall power, by which the thing easily suffereth the diuision of it selfe.

Hardnesse is a power, by which a thing resisteth diuision, and cutting, which tend to the dissolution, and destruction thereof.

4 *Adynamia*, *eleptis*, *impo-*
ten- *cia*, *defectus*,
vel *recessus* *op-*
posita *facultatis*.

Fecunditie, is a power to generate and multiply, &c.

4. Priuation of the power, or facultie taketh away the naturall facultie, and power from the Subiect together with the act, and operation of the facultie. It is the defect, and recess.

recede of the opposite facultie: as, blindness taketh away the faculty and act of seeing, deafness of hearing, death of life. So the losse of power, and vertue in all living things, naturall, and artificiall things is the priuation thereof.

III. Habite signifieth the 1 act, operation, function, or working of the power, facultie, or vertue: as, motion is an act, and operation of the motiue power: seeing, hearing, &c. are acts of the sensitiue powers; speaking, laughing, are acts of the reasonable power: contemplating, imagining, meditating of the discursive power, &c.

Hitherto is added the act, and operation of hauing, and the thing had. For as when one thing moueth, and another is moued, motion intercedeth; so when one thing hath, and another is had, habite or hauing intercedeth: as, to be rich, to be apparlled, &c.

Priuation of the act, is only a taking away of the act, function, operation, leauing in the subject a power to 3 recover the habite: as silence is a priuation of speech, or rather of speaking, sadnesse of laughing, 4 sleepe of waking, actually hearing, seeing, &c. ignorance is a priuation of vnderstanding, darkenesse of light in the ayre; the doing of some other thing is a priuation of contemplation, meditation, &c. in the student: Rest is a priuation of mouing.

Hitherto is referred the priuation, and losse of the thing had: as, pouertie, nakednesse, &c. Which may be called priuation of adherents.

1. Admonition.

From the priuation of the power or facultie there is no regresse to the habite. From the other priuations there is a regresse: as, the blinde being depriued of the facultie of seeing, neuer seeth againe. But the act of seeing being depriued by sleepe, &c. the habite returneth againe. So the ayre being depriued of light, receiueth light againe. He that hath lost any Art through want of exercise may obtaine the same againe, and riches beeing depriued by pouertie returne againe.

2. *Admonition.*

1 Disposition
power, and act.

That a thing may be said to be deprivied of the 1 habite, three conditions are required.

1. The subject must be apt by nature to receiue that habite. For a stone is not said to be blind.

2. Priuation must be attributed to the same part; wherein the habite may be.

3. It must be absent at that time, wherein it might, or ought to be present, by nature, *Ergo*, the infant was not dumbe, nor the whelp blind before the ninth day. For these are physicall priuations in progresse, and access to the forme, or habite, not in regresse, and recesso from the same. For that is the power of the thing to perfection, this a defectiō, and impotencie.

3. *Admonition.*

Priuatiues are nullities, not contrarie formes, or habits, which are aduerse prauities, not Logically priuatiues. For though they be priuatiues of Originall integrities, and habites, and so nullities, or nothings: yet they are reduced to habites, and so are habituall prauities, or contrarie positiues. And in this respect they belong to the Categorie of Aduersatiues or Contraries. So originall sinne, euill concupiscences, all natie, and hereditarie vices, and diseases, are depraued habites.

2 Non negatio-
nes potentia,
sed qualitates
contraria poten-
tia.
Sterilitas,
Stupiditas,
Bebuties,
Clauicatio.
Hebetudo.

So naturall 2 impotencies, defects, and imperfections, are not priuatiues, but contrarie habites: as, Barrennesse, is a naturall impotencie to generate, and multiply. Stupiditie a naturall impotencie to vnderstand easily.

Stammering a naturall impotencie to eloquence.

Lamenesse a naturall impotencie to walke.

Dulnesse of wit an impotencie to comprehend a thing easily.

The defect of originall iustice, holinesse, knowledge in our first parents before the Curse were more properly priuatiues. After the curse denounced, iniustice, vnholinesse, ignorance are called more properly habituall prauities. For

God

God thereby subdued all things vnder the bondage of corruption, as a iust punishment of mans disobedience. Therefore sinne, and corruption being a defect from the law of God, and 1 privation of order, is deformitie, or defacing, *id est*, nothing, or vanitie: But in respect of thoughts, words, and deeds, *id est*, inward, and outward actions, and affections informed, *id est*, polluted with these deformities, they are somethings, *id est*, prauities contrarie to created integrities.

4. *Admonition.*

1. In *contradictories* negation is infinite, that is, may be attributed to euery thing, to which the affirmed thing is not attributed. In *privation*, it is finite denying the 2 habite in that subiect only, wherein the affirmed thing is by nature: as, not seeing, is affirmed of euery thing, whereof seeing is not affirmed, as of a stone, of a tree, &c. But blinde cannot be said of any thing, but of these onely, which are naturally capable of sight. Not seeing is said of all things, blinde of liuing creatures onely.

2 Negation is limited, and determinate to the subiect.

2. *Contradictorie* negation denyeth actually, and expressly, the *privative* denieth implicite, and more obscurely includeth the negation: as, seeing, blinde.

3. *Contradictories* haue a pure, and meere negation, which notwithstanding includeth the affirmation of a thing indeterminately; *privatives* an extinction, or vtter abolishing, for death is not a negation of life onely, but an extinction.

4. *Contradictories* want the middle of participation, and abnegation. *Privatives* haue the middle of abnegation: as, many things neither see, nor are blinde; as a tree, a stone, &c. a stone neither mooueth nor resteth (not properly, but tropically) for rest is a privation of moouing which is not naturall to a stone. An infant neither speaketh, nor is dumbe. A whelp neither seeth, nor is blinde.

Privation also hath the middle of participation. For the habite is extinguished by degrees: so twilight is a middle between light, and darkenesse.

5. *Admo-*

5. *Admonition.*

1. Priuation is idle, fruitlesse, workelesse, a slooth, a death.
Iners, otiosum, nullius rei effectrix.

2. It is not said to be more, or lesse : for one blinde man seeth then more, or lesse then another : one dead, is not more, or lesse dead then another.

3. The habite, and priuation cannot be mingled ; for the essence of the one is the extinguishment of the other.

4. Priuation is perceiueable by no sence : for where there is no essence, or a thing depriued of essence, there is negation, or nullitie.

5. There is no difference, or distinction of priuation as priuation; for there are 1 no kinds or species of not Beings: but contrarily, Beings haue many differences, and faculties, as speaking, life, moouing, &c. but silence, death, rest, haue none.

1 Non enim non sunt species.

All examples of priuation may be reduced to these five particulars.

1. Disposition, and the priuation thereof. *Diathefis.*

2. Habite, and the priuation thereof. *Hexis.*

3. Power or facultie, and the priuation thereof. *Dunamis.*

4. Act, or operation of the power, and priuation. *Energia dunameos.*

5. The act of hauing, and priuation. *Oion Echontos, Kai echomenou.*

Examples of Declaration.

Motion is not rest, Life is not death. The blinde seeth not. The dumbe speaketh not. The deafe heareth not. If a man haue riches, he is not poore.

Hic priuatiuatione tractatur.
2 Necessaries.

When attribution is giuen to Priuatiues, it is to be noted whether it be necessarie or contingent : as,

2. If blindnesse be euill, sight is good.

If the facultie of speaking be profitable, then to be dumbe is vnprofitable.

3 False.

3. If riches condemne not a man, pouertie dorth condemne him. Damnation is not attributed to riches, or pouer-

pouertie, for they are disparate, *id est*, damnation, and riches, &c.

4. If rich men be honoured, poore men are despised.

4 Contingent,

¶ Oblerue well whether true, and natieue contraries, or mutable, and contingent things, or disparate be attributed to priuatiues: as, rich, and poore are contraries priuatiue: honour, and contempt are attributed to them contingently, The rich is not necessarily honoured, nor the poore necessarily despised. Damnation, and riches are disparate: so damnation, and pouertie.

No man is enlightened of that thing whereof he is darkened.

Tertullian,

Light hath no communion with darknesse.

2. Cor. 6. 14.

Lament. 3. 2.

He hath led me, and brought me into darknesse, but not into light. Here is an amplification from the opposi ion of priuatiues.

How should we that are dead to sinne liue yet therein?

Rom. 6. 1. ver. 8.

If we be dead with Christ, we beleene also, that we shall liue with him knowing that Christ being raised from the dead dieth no more. Here is the one denied of the other, and 1 of another. Death is denied of life, and sinne is denied of life.

The deafe 2 cannot discern the varietie, and tunes of voices.

Cic.

1 *Que ratio est rarior.*

2 *Non curi non sunt species, calculates, aut differentia.*

The dead want life and sence, id est, liue not. The verbe signifieth priuation, and negation.

I haue abandoned the remembrance of all discord with an euerlasting oblivion.

Cic. in Ant.

There was neuer a continuall speech of any man, it is both buried in the death of men, and extinguished through the forgetfulnesse of posteritie. Here is a commutation, and expulsion of priuatiues.

De som.

I will declare vnto you that which I haue kept secret, and haue indged that is ought to be kept secret. Here priuation explicateh.

De Orat.

In steed of the mortall state of life, you haue obtained immortalitye. Here priuation is vfed to illustrate.

In Ant.

In Catil.

De som.

Death is a rest from labours and miseries. Here it explicateh.

But your life, which is called life is death. Here it distinguisheth.

The habite goes euer before the priuation: *Ergo*, the priuation argues the habite: as, he is dead: *Ergo*, he once liued. He is blind: *Ergo*, he once saw, or might haue seene.

In Catil.
3 Ex attributione contraria attributio, iterum.

3 *Why dost thou expect the authoritie of speakers, whose will thou beholdest by their silence?*

Do you sit reuengers of this mans death, whose life you would not restore, if you could?

Epirobites,
Phrales.

Many elegant metaphores, and metonymies are drawne from *privations*: as, blind fortune, blind affection, blind expectation, and suspition. And also phrales: as, to depriue one of life, to take away life from one, to depart this life, &c.

Examples of Confirmation.

Luk. 1.

*No man that is dumbe, speaketh,
Zacharias is dumbe: Ergo, He speaketh not.*

No furious man useth reason,

Hercules is a furious man: Ergo, The argument is from the priuation of the consequent, and is an adiunct of the antecedent.

The soule is either in motion, or resteth,

But it neuer resteth: Ergo, The argument is from the priuation denied. In these former examples the one is simply, and directly concluded of the other.

In these following, of the contrary attribution of the one, the contrary attribution of the other by like reason is concluded: as,

If sight be an habite of sence, blindness is a priuation thereof.

But sight is an habite of sence: Ergo, The argument is from the contrary attribution of the Generall or Genus.

If rich men be honoured, poore men are despised.

But rich men are honoured: Ergo, The argument is from the contrary adiunct of habite, from whence the contrary is by like reason concluded of priuation.

1 For the godly
honour both.
Martial. lib. 5.

The proposition is 1 contingent.

If onely rich men be enriched, then poore Aemilianus must bee poore still.

But

But rich men onely are enriched: Ergo,

If we be dead to sinne, then we cannot liue in sinne.

But we are dead to sinne: Ergo, The argument is from the attribution of the habite, whence the contrary attribute is concluded of priuation.

He that by efficacy of Christs death, is dead to sinne, will liue 1. Pet. 4. 1. 2. 3. *unto righteousnesse.* 4. 5. &c.

But we are by efficacy of Christs death, dead to sinne: Ergo.

If you will not restore the life of Clodius, though you could, Cic. Pro Milo. then you should not reuenge his death.

But you will not restore the life of Clodius, &c: Ergo.

Notes of Priuation.

1. Deprived, bereaued, bereft, lost, forgotten, destitute, left, naked, bare, gone, stript, wipte, come to naught, vndone, want, &c.

2. The particle, *i* in, or *vn*, according to *Aristotle*, and 1 Greeke a priuation: Latine, *in*; English: *vn*. *Tullie* is a note of priuation. Yet it is not so alwaies, for iniustice, inhumanitie, vnlearned, are contrarie habites. And we vse to expresse our mindes by these priuatiue particles, when wee want significant words, as also sometimes negations. *Chapt: 36. End. e. g.* If he Be vnlearned, he hath forgotten learning, it is false. For vnlearned is not a priuation of the habite of learning, but ignorance, which is an habite contrary to science.

Vse of Dissentanies.

The vse, and fruite of Dissentanies, are dissensions, and differences, which although they be the fruits of other arguments, yet those fruits appeare not, but by dissention, the causes of difference are fet from other categories, but the manner thereof from dissentanies, for when as two things differ betweene themselves, the essentiall difference is chiefly from the forme, the other are from other consentanies. 2 Are things diuerse. But if it be asked how they differ, the answer is, they differ in 2 reason or attribution onely; or in 3 attribution, and nature also. 3 Opposits, id est, disparates, or contraries.

Thus farre of simple arguments, whose affection is in consenting, or dissenting from the thing which they argue. Comparates follow.

CHAP. XXXVIII.

Of 1 Comparates: or, things compared.

Simbleta, comparata. Synkrisis parabola, comparatio.

Comparates are things or arguments compared among themselves.

1. *Compared* for if the respect of quantitie, or qualitie wherein all comparifon standeth, be taken away, the things compared are in themselves consentanies, or dissentanies.

2. *Among themselves*,] *idest*, equall with equall: greater with lesser, & *contra*: like with like: vnlike with vnlike.

Comparates haue three priuiledges.

1. Priuiledge.

1. The first priuiledge is in two things. 1 They are equally knowne by the nature, and vertue of comparifon, not by the natures of the things themselves simply considered, which are causes, effects, subiects &c. for though the things compared with their quantities, and qualities absolutely, and in the whole be not equally knowne, yet by vertue of comparifon they come to be equally knowne so farre foorth as the comparifon extendeth.

Alterum comparatorum alicuius notius, et illustrius esse potest.

2 With whom we are to dispute or reason.

3 *Petio primicia*

4 *Extra comparationem.*

2. The one of the things compared may (yea ought to be) more knowne, and manifest to some man than the other, for that argument that is brought to confirme, and illustrate must be more manifest to a 2 man, then that which is to be confirmed, and illustrated. Otherwise it were but to adde 3 darknesse to light, or to light a candle in the sunshine.

Therefore this equall knowledge of them is to be ascribed to the nature of comparifon; vnequall knowledge to the nature of the things themselves, which being 4 absolutely considered are more or lesse knowne to one then to another.

There is notable vse of Comparates, for if a thing be vnknowne,

knowne, or obscure to a man, which I would make plaine, and manifest to him, and I vse for an argument or reason, that which is well knowne to him, it cometh to passe by 1 vertue of comparison, that the thing vnknowne is made knowne, and the thing obscure, and hard, manifest, and plaine, therefore as consentanies serue chiefly to proue, and confirme, dissentanies to refute: so comparates to illustrate.

1 *Comparisonis*
vi inaequaliter
nota, equaliter
nota sunt.

II. The second priuledge is their forme, or manner of handling, which is double, viz: Contracted, or explicated, *id est*, infolded, or vnfolded; implicite, or explicite.

The contract forme is concluded in one word: as, 2 Equall, 2 Priuledge, or like to the swift winds. Like a mountaine. It is euer shewed by some note or else it is 3 a trope.

The explicite is distinguished by parts. The former is called the proposition, the other, the reddition, *Protasis*, & *apodosis*.

The proposition most commonly goes before, and is the 4 argument. The reddition followeth, and is the thing 5 argued. Yet they are sometimes inuerted, *id est*, contrarily placed.

But euery contract forme may be explicated, and distinguished by parts also: as, *Crensa* is like the swift winds; *Crensa* is so swift as the winds.

In common vse the contract forme is first propounded, and the same after explicated, viz: when the comparison it selfe is not apparant enough; otherwise the contract is more visuall.

In the explicite forme, the quantities, and qualities are ordinarily shewed by notes, but sometimes measured by reason it selfe.

III. Thirdly feigned arguments doe argue, and confirme a truth being draue from hence, whereas other feigned arguments argue onely feigned things: as feigned matter argueth the feigned Pallace of *Sol*.

But that fiction which we call supposition and is in common vse, is of greater waight many times, then fabulous stories: as, suppose this, or that: put the case that: what if I,

4. Priuledge.
Verorum vim
habent, non vi
fictionis, sed com-
parationis.
Quid. Metaph. 2.

1 Or are not so
fitting to all
circumstances.

or he should, &c. and such other termes, which fictions are ready at hand, and fall pat, when other examples 1 occurre not. And because they depaint out a thing more lively, they preuaile very much.

Comparison is in quantitie, or qualitie.

2 Lengthes,
heights, breadths
thicknesles,
depths.

Quantitie, is whereby things are said to be how great, or how much. By quantitie is not meant onely 2 magnitudes, and numbers, but every affection, way, or reason, whereby things compared are termed equall, or vnequall. Therefore logicali quantitie extends it selfe to all things as well incorporall, as corporall, adiuncts, as substances, things not being as being, as is said of other arguments. Finally euery affection, condition, or reason of a thing, whereby it is said to be equall, or vnequall to another thing.

Comparison in quantitie is of things equall, or vnequall, vnequall, is of the greater, or lesse.

*Quantitas est e-
qualium, vel in-
equalium, inequa-
lis est maioris
vel minoris.*

3 Paria.

*Paria sunt quo-
rum quantitas
est una, id est,
par ratio est pa-
rium.*

4 Eque valent
ad karas leuon et
anasthen.

5 Cum par ex-
plicatur a pari.

*Par, equalis, & na-
re, parilis, com-
ponere, equi pa-
rare. Consentire,
equipollere, pari-
ter, eque, videm,
equalitas, idem,
dignus, dignitas,
responder, &c.*

CHAP. XXXIX.

Of 3 Equals.

Those compared things are equall, which haue one quantitie, *id est*, the same equall reason, and effectiō, and the same force of arguing on both parts, *id est*, 4 if the one be, then the other is, & *contra*.

Therefore that is an argument from the equall, when the 5 equall is explicated by the equall, the like declared by the like, and that implicitly, or explicitly.

1. Concerning the contracted forme, the equall quantitie is shewed by notes, and tropically without notes.

The notes hereof are such like. Equall, like, (*par*) euen, mutually, euenly, iust, the same, likewise, to match, to euen, to compare, to equallize, to countervail, to answer to, to set this to that, it agreeth, it followeth to, the same, worthy, dignitie, &c.

Examples

Examples of Declaration.

In the equinoctials the dayes, and nights are alike.

All the Romaine Citizens, have the same lawes, and privileges.

No man is equall to Angels in holinesse.

There is the same fruit, and dignitie of all Arts.

All dogges are not equally quick-sented.

The Romaines have matched their dominions with the earth, Aeneid.6. and their hautie minds with the starres.

His oration is equall, or even to the things themselves.

I will be answerable to you for your benefits.

Pro Deior.

He answereth to his Elders in vertue.

What you thinke to be mutuell in friendship I knowe not, but I thinke it is when like good will is given, and received. Here mutualityne in friendship is explicated by the equall, and either quantitie argueth, and is argued.

Cic. Epist. 2.
Lib. 5.

We are not able to render worthy thanks.

Aeneid. 1.

He hath received a iust reward of his wickednesse.

Woe to the wicked, for the reward of his hands shall be given him.

Isa. 3. 1.

Thy seede shall be as the dust of the earth.

Gen. 13.

All Christians are alike by imputed iustice, or holinesse.

11. Concerning the explicite, or vnfolded forme. Equall quantitie is shewed with notes or measured by reason without notes. The notes are proper to equals, or negations of vnequals.

I. Notes proper to Equals.

The proper, are such relative notes as are bonds in axiomes of related quantitie: as, the same; that; so; as; as well, as; how much, so much: how great, so great: by how much, by so much: how long, so long: how often, so often: whiles that: so long, as, vntill: how many, so many: &c. The antecedent note is vnderstood, and many times inuerted.

Examples of Declaration.

If a man can number the dust of the earth, so shall thy seed be.

He

1 Wherewith
the proposition
& reddition are
distinguished.
Idem, quod; tam,
quam; tanto,
quanto; quantum;
quantum; tam-
diu, quandiu;
dum, tot, quot;
toties, quoties;
eo, quo; sic;
tum, cum, tunc,
Gen. 13. 16.

Tam, quam,
O, sic, &c.

He that wrongeth one man to be liberrall to another, is as unjust, as he that conuerteth other mens goods into his owne substance.

I am as great a friend of the common wealth, as he that is the great est.

Tanto, quanto,
Salust.
Sic, ut,
Cicuh.

By how much a man liues the more wickedly, by so much is he the safer.

I doe not thinke that those things are as I heare.

By how much thou art the best patrone, by so much is he the worst Poet.

Elogi, 1.
Tantum, quantum,
sum.

Rome exaltes her selfe above other Cities, as the Cedars doe above the tender wild vines. Heere the greatnesse of Rome in respect of Mantua is explicated by the equall.

As thou esteemest thy selfe, So shalt thou bee accounted of others.

Dum, donec.
Ter. Eunuch.
Amici, 1.

I will tarry till he come. An explication from the equall time.

The perpetuall glory of Didoes benefits are explicated by the equals.

Tandiu, quantum,
dum,
Anaphora.

In freta dum fluvij currunt, dum montibus umbra, &c.

Whiles floods retorne into the seas,

Whiles mountaines shadowes cast,

Whiles twinkling starres in vaulted skies

From poles seeke their repast:

So long thy praises shall remaine,

Thine honour glory, fame,

What lands soeuer me retaine,

He magnifie thy name.

Cic. ad Attic.
Ouid. Trist. lib. 4.

I rest so long as I write vnto you.

Ovid exaggerates his calamities by the Equals.

Litora quot conchas, quot amena rosaria flores,

Quotq; soporisferum grana papaver habet, &c.

Anaphora.

How many fishes cockle-pau-d shores,

How many flowers the 1. rosiers bring,

How many feedes the 1. sleepe poppy itores,

How many birds in woods doe sing:

How many beasts doe feede on hill, in dale.

1 Rose-gar-
dens,
1 Metonymia
effecti.

Which

Which severall numbers haue none ende,
 So many gnawing sorrowes me assaile,
 my hopes, my sickly life to spend.
 Sometimes equals are as it were diminished, and determinate 1. *Vir.*
 with the particle, 2 *Scarcely.*

Rari quippe boni, numero vix sunt totidem, quos

Thebarum porte, vel dinitis ostia Nilis.

Good men are scant, so many scarce,

As gates of *Thebes* there be :

Or mouthes of *Nilus* rich, whereas

It falls into the sea.

By how much you haue done those greater, and more *Es, quo.*
 wonderfull things, by so much the greater expectation doth
 possesse me.

Thus much of the affirming proper notes. The negations
 of vnequals follow, which counteruaile the equals.

II. Negation of vnequals.

Negations of vnequals are of the greater, or lesse, or of *Negatio maioris, minoris, verius, que.*
 both together.

I. Negation of the Greater.

Neither was he rather an interpreter of the lawes, then of
 iustice. Therefore whatsoeuer proceeded from statutes, and
 ciuill lawes, he directed it to fauourable dealing, and equi-
 tie, neither had he rather commence an action of suite, then
 take away controuersies. Here are equall adiuncts, and
 effects of *Sulpitius* argued by negation of the greater.

At mihi sese vltima mens offert ignis Amyntas, &c.

My loue *Amyntas* willingly,

Offers himselfe to me :

That *Delia* is not better knowne

Vnto our 3 dogges then he.

He that killeth his father who hath bene Consul is no
 more a parricide, then he that killeth him that is of lowe
 degree.

I am not better, then my father was, Elias argueth from
 the negation of the greater.

2. Negation of the lesse.

Q

1. *Minoris.*

2. *Philippic.*

Eleg. 3.

3 Which sawne
 on louers, and
 them that come
 often in good
 will.

1. *King. 19.4.*

2. *Minoris.*

It

It is no lesse a vertue to keepe that which is gotten, then it is to get.

There was no lesse plentie of gold, and Cedars at Ierusalem in the dayes of Solomon, then of stones, and Sycomore trees.

3. *Periusque.*

3. *Negations of both.*

I knowe that these things are equall in *Murana*, and so equall, that neither he could be excelled in dignitie, neither hath he excelled thee in dignitie; *To be excelled is a note of the lesse, so excell of the greater, which are both denied.*

No.e.

¶ The negation of the greater, or lesse severally, doth not alwaies argue a note of the equall: as,

The servant is not greater, then his maister: Ergo, he is equall, followeth not.

The maister is not lesse then the servant: Ergo, equall. It followeth not.

¶ I I. *Equals* are conceiued in minde, or reason without notes, and are handled most commonly 1 Syllogistically: as,

Why should not their bootie be common, whose exploit is common? q. D. *Cesar*, and *Antonius* haue equally done an exploit: *Ergo*, they ought equally to communicate the bootie.

Seeing that 2 I care not for your 3 sonne, care not 4 you for my 5 sonne.

He that feeleth the waight, or labour, shoud' feele the ease or profite.

If at *Athens* it were a capitall crime, not to shewe the way to a stranger, then also not to entertaine or lodge a stranger.

If *Ferres* haue not refused mony to giue iudgment, neither will he refuse money to giue in euidence.

Whosoener shall confesse me before men, him shall the sonne of man also confesse before the Angels of God.

He that denieth me before men, shall be denied before the Angels of God.

He that receiveth you, receiveth me: he that despiseth you, despiseth me. Math. 10.

To this place of handling *Equals* without notes belong two other waies.

1. Con-

1. Se. *teamen*
axiomatis com-
mis, et relatis
extra syllogis-
mam, licet sic
syllogistica con-
sectaria contra-
biantur.
2. Philip.
2. Demetrius, 3. Aes-
chimus. 4. Micio,
et ceteros.
In his omnibus
par ratio mente
conspicitur.

Luk. 12. 8. 9.

Reperitio eiusdem
verbi est nota
Paris.

1. Confectaries, or Consequents arising from contraries, but handled by comparison of *Equals*.

Admonition.

Cicero saith, *Contraries have Contrarie Consequence*, which is true indeede, when the proposition is reciprocate, & otherwise not. Yea *Contraries* have the same consequence when two contraries are subiected, either to the same common General, as *specials*, or to the same affection as *subiects*.

Therefore in this comparison of equall contrarie consequents; that must neuer be attributed to one, which is common to both; as, A man hath sence: *Ergo*, a beast wants sence. The seeing liueth: *Ergo*, the blind is dead. The father is rich: *Ergo*, the sonne is poore. Man hath sence: *Ergo*, that which is not man hath no sence.

Therefore to auoide such errorrs. By the proper affection of the one *Contrary*, we must shew that a contrary affection agrees to the other *Contrary*: as, vertue is to be 2 insued. *Ergo*, 2 Proper to vice is to be 3 eschewed. vertue exalteth men to heauen: *Ergo*, vice detrudeth to hell.

The vertuous man is rich: *Ergo*, the vicious is poore, followeth not. For these are 4 contingently common to both.

Examples of Declaration.

*Tum seruum scis te genitum, blandeque fateris,
Cum dicis dominum Sosibiane patrem.*

A seruant borne *Sosibiane*,

Thou knowest thy selfe I wis:

Thy father maister when thou calst,

The same thou dost confesse,

The father is the maister of the sonne: *Ergo*, the sonne is the seruant of his father: There is the like reason.

If *Anear* be the father of *Aschanus*, and hath authoritie to command him, than *Aschanus* is the sonne of *Anear*, and is vnder the authoritie of his command.

In pretio pretium nunc est, dat census honores,

Census amicitias pauper ubique jact.

Q 2

Now

*Consequariae
contrariis orta,
sed parum colla-
tione tractata.*

Tusc. 5.

1 *Aliiter con-
trariis omnibus
contraria non
conueniunt.*

2 Proper to
vertue.

3 Proper to
vice.

4 *Oppositio non
sumi secundum
genus, aut com-
munia accidentia
sed differentias
sibi proprias.*
Martiall.

1 *Consequarium
e Relatiis ortum.*
Here is com-
mon vse of Re-
latiues.

Ovid. 1. Fast.

2. Confessaria

ex pr. uantibus

orta.

1 Homer, Clean-

thes, Aristides,

Socrates, Phoci-

on, Pelopidas,

Lamachus, Ephi-

altes.

3. Confessaria

ex aduersis, orta,

eaque frequen-

tiora,

Now nothing dearer is then lostie price,

It honours, friends, and kindred giues alone:

The poore hath vertue, learning, wit; yea thrice

Excelling, yet regarded is of none. q. d.

Euery man is esteemed onely according to his riches,
Ergo, the poore is despised for his want.

Seeing that they confesse, that there is force enough in vice to miserable life, must they not also confesse that there is sufficiencie enough in vertue to blessed life. Vices suffice to miserable life; *Ergo*, vertue to happy life. For contraries haue contrarie consequence.

Torquatus accuseth his chemie; *Ergo*, *Cicero* doth well in defending his friend.

II. The second way of *Equals* conceiued in mind, or reason without notes is *Regeſſion*, retorting or returning vpon the aduersarie like difficultie for like, when we cannot, or will not answer otherwise. *Regeſſion* is commonly termed like for like, pin driving out a pin, tinst, for taunt, &c. as in the shepheards contention in *Virgill*.

Damætas.

Dic quibus in terris, (& eris mihi magnus Apollo)

Tres pateat cels spatium non amplius 2 vlnas.

What place in earth doth right behold

1 Three elles of skies, no more:

Tell this, and be *Apollo* great

To me alwaies therefore.

Menalcas.

Dic quibus in terris inscripti nomina 2 regum

Nascentur flores, & Phyllida solus habeto.

Where grow the flowers that haue the names.

Of 3 kings therein impress:

Tell this; take *Phyllis* to thy selfe,

Let me be dispossest.

Gnatho the Parasite instructeth *Thraso* how to gird the harlot *Thais* on this manner,

Gnato. Know you not, that when shee talkes of *Phedria*,

is

2 Hyacinthis, & piteis profundis.

1 Chimneys, and deepe pits.

3 Hyacinthi, & Asiæ.

3 Hyacinthus, and Asax turned into the flower crowes-toe, or crake-foote, wherein there appeares the name of *Hyacinthus* written.

Ter. Eunucho,

it is to nettle you? *Thra.* I thinke so, *Gn.* that you may be-
 reauce her of that trickes, this is the onely remedie. When as
 shee nameth *4 Phedria*, then name you *5 Pamphila*. If shee <sup>*4 Thrahes cor-
rual.*</sup>
 say at any time let vs send for *Phedria* to banquet with vs; <sup>*5 Thra yong
maide, and as*</sup>
 you shall say let vs send for *Pamphila* to sing: if shee com-
 mend *Phedrias* comely person, praise you the beaurtie of <sup>*the feared Thra-
soes loue.*</sup>
Pamphila. Finally render like for like, that may nip skin her.

Math. 23. 23, 24, &c. Our Sauour Christ answereth to
 the Pharisees question by regection.

By what authoritie doest thou these things, and who gaue
 thee this authoritie?

Iesus answered, I will also aske you one thing, which if
 you tell me, I likewise will tell you by what authoritie I
 doe these things.

The Baptisme of *John* whence was it, from heauen, or of
 men? &c.

Our *Maximus* a Smell-feast is,

Martial,

He goes a'l by how doe you:

He talkes, he prates, the truth is, for

A breakfast hee's come to you.

He saith that *Martial* hunts the haire

In kitch'ng, be at true.

Frien i *Maximus*, i I am not then

More Parasite then you. *Ergo*, Equall.

*i Iam sumus
Ergo pares,*

Examples of Confirmation.

Christians shall be punished for Idolatrie: because the *Is-*
raelites were punished for Idolatrie.

A Guardian ought to be faithfull, *Ergo*, a Sollicitour, or
 Proctour also.

He is delighted with theft, *Ergo*, with lying.

Nemius will take securitie or assurance of *Quintius*, *Ergo*,
 he must giue securitie, and assurance to *Quintius*.

Hee will haue no wrong done to him, *Ergo*, hee must
 not wrong another.

Scholemasters ought to haue great care of their Schollers.

Ergo, Bishops ought to haue a care of their flocke.

I care not for thy sone: *Ergo*, care not for mine.

It is lawfull for thee to accuse thine enemies: *Ergo*, it is lawfull for me to defend my friend.

Vice maketh miserable *Ergo*, vertue maketh happy.

Relatives.

The father hath power to command: *Ergo*, the sonne is to obey.

Adversatiues.

White colour disperseth the sight: *Ergo*, blacke gathereth it.

Diligence helpeth: *Ergo*, slouth hindereth.

The absence of the soule causeth death: *Ergo*, the presence life.

Primatiues.

Contradictories

Godly liuers are regenerate: *Ergo*, vn godly are not.

He that is of God, heareth his word: *Ergo*, he that is not of God, heareth not his word.

It is a good tree: *Ergo*, it cannot bring forth bad fruite.

Not to know God, and Christ is death: *Ergo*, to knowe him is life.

It was lawfull for *Dauid* being hungry to eate the shewe bread: *Ergo*, it was lawfull for Christs Disciples to plucke the cares of corne on the Sabbath day.

Note.

*Paria sunt idem
Sed idem non est
par.*

Equall things are the same in respect of compared quantitie; but the same thing is not equall, *id est*, in one thing there is inequality.

A sparkle hath the same vertue that fire hath, but not equall.

The Kingdome of grace, and glory are one, and the same, but not equall.

The glory of the faithfull in heauen is one, and the same, but not equall.

There is one faith in all beleeuers, but not equall in greatness.

Againe, the persons of the godhead in respect of essence are one, but compared among themselves, Equall.

The fathers called the diuine glory the same, hauing respect to the essence, but hauing respect to the persons they called it equall glory.

CHAP.

CHAP. XL.

Of the 1 Greater. *Maius.*

Vnequall comparatives are those which haue not one or the same quantitie.

The 3 *unequall* is Greater, or lesse, called in Latine, *Maius, & Minus.*

4 The Greater is that, whose quantitie exceedeth, or exceedeth in quantitie.

To exceede in quantitie is not onely whereof there is greater magnitude, waight, number, measure; but also probability, difficultie, authoritie, dignitie, power, excellence. In a word, that is 5 logicall quantitie, which in any sort, maner, or reason hath excelsse, preheminance, preference: and that not onely in the nature of the thing it selfe, but in the opinion of him, that reasoneth: as, the lesse euill is to be chosen before the greater, as the choicer, and of vnworthies the worthier.

An argument drawne from the Greater (a *Masori ad Minus*) is when the lesse is explicated by the Greater, *id est*, when the Greater is vsed to argue, that is, to explicate, to amplify, to illustrate, confirme, confute the *lesse*.

This is heedfully to bee noted. For the same notes in the contract forme doe in a manner serue both to the Greater, and to the lesse, and the same example may serue to both *Categories* according to the variab'e, and different purpose, and application of him that reasoneth; which is euier necessarily to be noted.

The forme of this comparison is.

1. Contracted, which is shewed by notes onely.
2. Explicated, which is distinguished by parts.

Notes of the contracted forme.

1. 1 Grammaticall comparison: which hath two degrees, *comparatiue*, and *superlatiue*. The former hath the

To malleo huius
perchon, Maius.

2 Imparis sunt
quorum quantitas
non est una.

3 Impar est, maius, aut minus.

4 Maius est, cuius
quantitas
excedit, vix,
quantitas, in
minoris.

5 Maius logicum
est, quod
quacunque ratione
excelsum, et
elevationem habet.

Termes, greater,
and lesse in
common vse
shew the nature
of logicall quantitie.
There is also a quantitie
of qualitie.

It is some difficultie to know
when an argument is drawne
from the Greater, when from
the lesse.

1 Significans excelsum, et elevationem.

word

word (*more*) before it, or the syllable (*er*) in the end: as, more wise, wiser. The later, the word (*most*) before it, or the syllable (*est*) in the end: as, most wise, wisest.

The *comparative* with the signes, *then*, or *by* after it; The *superlative* with the signes, *of* or *among*, are notes of the contracted forme: as, colder then yce. The most eloquent of Oratours.

II. *Verbs*, which signifie exceeding, preference, preeminence: as, to excell, to goe beyond, to exceede, to be preferred, &c.

2 Note well.

¶ These notes of 2 exceeding must be attributed to that which doth argue, and not to that which is argued. For then they shall be notes of the *Greater*, but it shall be an argument drawne from the *Lesse*: because the *Lesse* shall argue the *Greater*, not the *Greater* the *Lesse*: as,

Ouid. 1. *Trist*.
The lesse is v-
fed here to ar-
gue the greater,
Ergo, its an
argument from
the lesse.

A minore.

3 A Tyrant of
Aegypt.

4 *Phalaris* a ty-
rant of *Agru-
gentine*.

5 To heare
them roare.

*Seniores tristi Busiride, senior illo,
Quis falsum lenso torruit igne bonem.*

Thou art more sauadge then 3 *Busiris* was,
Who with mens limmes his horses fed:
Then 4 he that broyled men in yron bull,
With fire soft till they were dead.

Ouid here doth illustrate the cruelty of his aduersarie, who railed on him in his exile, by an argument from the comparison of *unequals*. q.d. These hard hearted Tyrants were lesse cruell then thou, which argueth thy crueltie to be exceeding great.

Cicero is more eloquent then *Demosthenes*. Here *Ciceroes* eloquence is amplified by an argument from the *Lesse* in like sort. So

The Sunne is greater then the earth.

Gold is better then silver.

Christ is greater then the Apostles.

Virtue is to be preferred before gold, and all precious stones.

The greater is here argued by the lesse. Therefore though the notes be notes of the *Greater*, yet the argument is from the *Lesse*.
But

*Nota sunt maio-
ris argumentum
est a minore.*

But these following, as they are notes, so are they arguments of the *Greater*: because the *Greater* argueth, explicateth, &c. the *Lesse* by extenuating, and deminishing it,

Examples.

Loue is greater then faith, and hope.

Adulterie is greater then theft.

Virgil is a more excellent Poet, then *LUCAN*, or *Seneca*.

Ouid is more Poeticall then *Virgil*.

A *Flie* is a more excellent creature then a *Starre*.

Man is a more excellent creature then a *Beast*.

Papists are more sauage, in humane, and barbarous, then any of the old *Tyrants*.

Cicero is the most eloquent of *Oratours*.

Among all *Philosophers* *Plato* and *Seneca* are most diuine.

Nota maioris, &
argumentum a
maiore.

Of all Poets *Phocylides* is most diuine, q. d. *Homer* is too ethnically, making the gods drunkards, and whooremongers.

Virgil is too Sodomiticall. *Ouid*, *Tibullus*, *Catullus* are wan-

ton. *Iuuenal*, and *Propertius* but a Satyrically morall. The

rest 2 Philosophicall, or Historicall. *Theognis*, *Pythagoras*,

but chiefly *Phocylides* are (as I may say) 3 Leuiticall.

1 Sharply re-
proouing vice.
2 As *Lucretius*,
Lucane, &c.

¶ Note. In an other respect, consideration, vsic, or ap-

plication, these same examples (and so of others) may be, and

are often inuerted. And then the former shall be contrarily

an argument from the *Maius*, the later contrarily from the

Minus, the notes being the same: as,

3 His precepts
seeme to be ta-
ken out of the
Leuiticall Law.
Note.

Cicero is more eloquent then *Demosthenes*. This is an ar-

gument from the 1 *Greater*. Whereby the eloquence of *De-*

mosthenes, is extenuated q. d. *Cicero* which is but a meane

Oratour is more excellent (or *Greater*) then *Demosthenes*,

Ergo, his eloquence is of small value.

1 Contrarie to
the former in
attribution.

¶ The tone of the voyce in speaking most commonly
manifesteth whence the argument is drawne.

Note.
2 Significantly,
more bigly.
3 With con-
tempt, or more
faintly.

In the former example the *Lesse* (then *Demosthenes*) is
pronounced 2 emphatically. In this later, the *Greater* (*Ci-*
cero) more 3 deminutiue. So

The Sunne is greater then the earth. q. d. The earth is not great, as it is commonly thought to be: for the Sunne which is but little, at least in our sight, is greater then it.

The voyce of
Iewes, and Hea-
then.

Christ is greater then the Apostles. q. d. Christ who was had in contempt, and derision of all men, is greater then the Apostles, *Ergo*, they are not to be regarded.

Contrarily, the later examples inuerted are arguments from the lesse (*minus*)

*Minus hic argu-
it.*

Virgil is a more excellent Poet then *Lucan*, or *Seneca*. q. d. These Poets deserue great commendation, yet are they lesse, *id est*, inferior to *Virgil*, &c.

4 Minor, inferi-
or, &c.

5 *Posthabeo*,
postpono, cedo,
vinco, superior.

III. 4 Grammaticall comparison, and 5 verbs signifying submission, abating, inferioritie, diminishing, &c. If they be attributed to that which is argued are notes of the *Lesse*, but the argument is from the *Greater*, because that which is argued is the *Lesse*: as,

Math. II. 21.
23.

Corazin, and Bethsaida are farther off from repentance, then Tyre, and Sidon would haue bene.

Capernaum is worse then Sodome. q. d. *Tyrus*, *Sidon*, and *Sodom* being grieuous sinners would haue had more faith, and repentance then *Corazin*, *Bethsaida*, *Capernaum*.

Ezech. 16.

Ierusalem, and her daughters were worse then Samaria, and Sodome with their daughters.

The best warre may giue place to the worst peace. q. d. The worst peace being bad, is yet better then the best warre.

Carol. Sigon. de
repub. Iudeoru.

Papists are inferior to the Pharisees, and other sects, in frantike zeales, pennances, false workes, and will deuotions, id est, Popish hypocrisies, are not so good as theirs.

Clerk de. Aul-
co.

Papists are inferior to Turkes in ciuill demeanour and morall honestie.

Note.

1 *Igitur a qui-
busdam dicitur
suppositiuus.*
*Doctus, maius
est quam nonni-
bil doctus, vel
aliquantisper
doctus.*

¶ The *comparative*, and *superlative* vsed absolutely without the signes *then*, *by*, *of*, *among*, are not notes of the *comparative*, but simple arguments. In the Latine tongue the *comparative* rather 1 diminisheth the signification of the *Positive*: as, *doctior, id est, nonnihil doctus*. (as wee say) somewhat learnt. He hath some learning.

The *Superlative* increaseth the signification of the *Abso-*
lute

Inte without comparifon : as, *doctiffimus*; *id est*, moft lea-
ned, very well learned. Moft excellent *Theophilus*, Luk. 1. 3.
Noting the higheft degree of perfection of a thing in it felfe,
rather then comparing it to others.

Ornatiffimus
vir.
Amantiffime
fodalis, &c.

Explicite Forme.

The Explicite forme is handled with notes, or without
notes.

The notes are thefe. *Not only, but alfo. I had 2 rather this,*
3 than that. Grammaticall comparifon, and *verbes* fignify-
ing, exceeding, excellence, preference, with the particles
then, then is, then that which is argued : Grammaticall com-
parifon fignifying diminution with the particle (*than*) attri-
buto that which argueth.

Examples of Declaration.

1. *Not onely, but alfo.*

Wifedome is vitterly filenced, *Not onely the 1 talkative fhew*
of prudence, but alfo the gouernesse of all things 2 true fapience :
Euery thing is fwayed by violence :

The Oratour is defpifed, *Not onely the odious, and idle*
iangler, but that is good, the Barbarous fouldiour is 3 im-
braced.

The verfes are thefe.

Pellitur e medio fapientia: vi geritur res.

Spernitur orator bonus, horridus miles amatur.

Trueskill of Law is quite expeld,

Each thing is fwayd by violence :

The fouldiour rude in grace is held

Above the man of eloquence.

Our auncestours rooke vp armes 4 not only for libertie,
5 but alfo for foueraigntie. *Philip. 8.*

My haft is not onely desirous of victorie, but alfo of dif-
patch.

Which Prouince may fay, that fhee, and her cities haue
beene

2 Which argu-
eth.

3 Which is
argued.

4 *Excellum seu*
elationem.

5 Not the Eng-
lish figne then,
but *nam id est,*
then is, then
that, then it,
then he.

Non solum, sed
etiam,

Ennius.

Thefe verfes
are cited by
Cicero pro Mi-
rena, with am-
plification by
comparifon of
the Greater to
the leffe.

1 *Vbi verba mi-*
da non ipsa equi-
tas fpectatur.

2 *Vita intra fa-*
pientia,

3 *In repub. ca-*
rente impera-
tore.

4 The leffe,

5 The Greater;

Philli pic. 2.

Pro Fontio.

beene preferred, not only by the counsell, but also by the hand of *Fonteinu*.

Rom. 1. 32.

Who doe not onely commit such things, but haue pleasure in them that doe them.

¶ But also, is sometimes omitted, or misplaced, *Iam. 2. 24*

From this note ariseth a Logically gradation ioyned with the figure 6 *Climax*. *Cic. pro Milone*.

6 Which respects not the degrees of quantitie, but the repetition of sounds.

Not only, is a note of the lesse, and serues to the reddition. but also, a note of the greater, and serues to the proposition.

Cic. catil. 4.
Perr. 3.
Incrementum
A. scos, kas
thyscos.

Neither hath he committed himselfe to the people onely, but also to the Senate: neither to the Senate onely, but also to the publike garrison, and armes; neither to them onely, but to his authoritie, to whom the Senate had committed the whole Common wealth, all the yong men of Italie, all the armour of the people of Rome.

By these ascending degrees from the *Lesse* (quantitie) to the *Greater*, he more and more argueth and concludeth the innocencie of *Milo* concerning the death of *Clodius*.

Hither may be referred these vsuall notes, Nay, nay more then that.

Yet this fellow liueth, liueth? Nay he commeth into the Senate house.

And this also. Not a thiefe, but a spoiler. Not a Church-robber, but an enemy of holy things, and religion, not an hackster, but a most cruell Massacrer of the Citizens.

2. I had rather this, than that.

Malo hoc (quod arguis) quam illud (quod arguitur).

Malo pater tibi sit Thersites, dummodo tu sis Eacida similis, vulcanique arma Capeffas, Quam te Thersiti similem producat Achilles.

Iuuenal. Sat. 8.
1 A mishapen captaine of the Greekes, crooked of body, crabbed of conditions, whom *Achilles* slew with his fist,

I rather would crookt, crab'd *Thersites* were

Thy father, yea although right base:

So that thy selfe thou wert *Achilles* like,

And durst braue *Hector* to his face:

Then that *Achilles* peercleisfe, valiant,

Thy Noble-hearted father were,

But thou thy selfe *Thersites*, shamefully

Shouldst die with *Hectors* boxe o'th' care, &c. d.

I had

I had rather thou wert base bred, and noble-hearted, then nobly-descended, but base-minded.

Epist. 7. l. 8. Ass.

I had rather be overcome with *Pompey*, then to overcome with them.

Tusc. 1.

I had rather have this mans good heart, then all mens goods.

Thinke not that I had rather doe any thing more, then that I may fulfill your commandement.

Epist. 1. 6. Ass.

3. Grammaticall comparison, and Verbs signifying excessse, also diminution, &c.

It shall haue more admiration, then glorie.

I spend more labour, and paines in this, in getting witnesses, then other defenders doe in refuting them.

Plus, quam, item prater ceteros.

It is better to retire, then to runne badly.

Pro Fonteio.

It is better if the will of God be so, that yee suffer for well doing, then for euill doing. 2 It is better to be afflicted vniustly, then deseruedly.

Præstat, quam, 1. Pet. 3. 27.

I haue laboured more abundantly then all the Apostles.

2 Paradoxon Christianum.

The false Apostles suffered lesse, then *Paul* for the Gospels sake.

1. Cor. 15. 10. 2. Cor. 11. 23.

I I. Without notes.

The *Greater* is handled without notes, and that in a manner syllogistically. And here many Logicians deliuer certaine rules of consequence, both too 1 strait, doubtfull, and deceitfull, as common reason in the vse of this argument manifesteth. But the truth is that

1 As, we argue from the greater only denying.

From the diuerse force, and consideration of quantitie we may both 2 affirme, and 3 denie, confirme, and confute.

Rhet. 2. 23.

Examples. *Æneid. 1.*

O socii, (neque enim ignari sumus ante malorum)

O passi grauiora: dabit deus his quoque finem.

Top. 2. 4. Falso Katastrophem, id est, destruere, confirmare. 3 Anastrophem id est, destruere, resutare.

We greater troubles haue indured,

Yet are they gone, and past:

The lesser dread not, hope that God

Will end them at the last.

Quod in re maiore valet in minore.

4 The Law-
skill of *Sulpi-
tius*.

5 *Cicerones* elo-
quence,

*Si quod minus
est, conueniat,
tum quod Mi-
nus.*

Rom. 8. 32.

Math. 10. 25.

Chrysost. hom.

15. in *Epist.*

Rom.

Joh. 15. 20.

1. Pet. 4. 17.

Ier. 25. 29.

1 *Multo magis.*

2 *Si maior quan-*

titas; id est, equi-

tas, auctoritas,

vis non mouet,

nee minor.

3 *Quod non va-*

let in maiore,

nee valet in

minore,

Analytice.

Rom. 5. 17.

4 A boasting
fowldiour.

5 An harlot.

6 *Magnas.*

7 A flatterer.

8 *Iniquus.*

9 *Seruo trium-*

phas.

Be not so vnjust as to thinke, that when as 4 your foun-
taines stand open euen to your enemies, our smal 5 streames
should be shut against our friends.

He that hath not spared his owne Sonne, but hath giuen
him for vs all, how shall he not also with him freely giue
vs all things?

If they haue called the Master of the household *Belzebub*,
how much more shall they call them of the household?

Why doubttest thou of riches hauing the Lord? For hee
that hath giuen that which is greater to his enemies, how
shall he not giue that which is lesse to his friends?

If they haue persecuted me, they will persecute you.

If they doe these things in the greene tree, what shall be
done in the drie? the meaning hereof see, 1. Pet. 4. 17.

If iudgement begin first at the house of God, what shall
become of them that obey not the Gospel of God? Also
Loe I begin to plague the citie, where my name is called
vpon, and should yee goe free? q. d. 1 much more shall you
be punished.

2 If a man dare deceiue his father, much more dare he
deceiue others.

If he feareth not God, he will not feare the Magistrate.

If he will not doe his dutie with stripes much lesse with
words.

If vertue suffice not to happinesse, neither doe riches.

If an Earle were her Paramour, he could not maintaine
her charge, much lesse canst thou.

If by one mans offence, death reigned by one, much more
they which receiue abundance of grace, and of the gift of
righteousnesse, shall raigine in life by one Iesus Christ. Here
Paul confirmeth from the *Greater* that they which receiue
abundance of grace shall reigine in life by Iesus Christ.

¶ From this argument without notes commeth that Lo-
gicall gradation without the figure *climax*.

Ter. 4 Thraso. Did 5 *Thais* indeede giue mee 6 great
thanks? 7 *Cnato*, 8 huge thanks. *Thr.* sayst thou so? is he
merrie? *Gn.* not so much for the gift it selfe, as that it came
from

from you. Shee is indeede exceeding ioyous for that. Shre euen 9 danceth for ioy. q. d.

Giues shee great thanks? yea huge. Is shee merry? yea danceth for ioy.

Examples of Confirmation.

We haue indured greater troubles that are past, *Ergo*, we shall be able to indure the lesse.

The greater quantitie of troubles (which exceedeth) is ouercome, *Ergo*, the lesse (which is exceeded) shall be ouercome.

*Consequentia
declaratur de-
finitione Ma-
ioris.*

If *Sulpitius* with his great skill doth benefite euen his enemies, then *Cicero* is rightly helpfull to his friends with his eloquence.

But the former is true, *Ergo*, the later.

The proposition from the *Greater* doth gather the *Lesse*. For if the *Greater* exceedeth, *id est*, is more incredible, or difficult, then the *Lesse* is more credible, and easie.

They haue called the master of the household Belzebub; *Ergo*, much more will they call you so.

God spared not the naturall branches: *Ergo*, he will not spare them that are grafted in. *Rom. 11.*

They haue persecuted me: *Ergo*, they will persecute you.

Your heavenly father hath giuen you life, much more will he giue you foode. *Dedit corpus*, *Ergo*, *uestem*. *Mat. 6.*

Hee that prouideth for the yong Rauens that call vpon him, hath much more prouided for man. But the Lord, &c. *Ergo*.

He that deceiueth his father will much more deceiue others; But *Achims* doth the former: *Ergo*, the later. *Ter. Adulph.*

The Priests breake not the Sabbath in killing beasts on the Sabbath: *Ergo* Christ hath not broken it in suffering his disciples to plucke the eares of corne, &c. *Math. 12. 5.*

It was lawfull for *Dauid* to eate the shew bread, *Ergo* for Vers. 4. my disciples, &c.

They prophane not the Sabbath, that loose, and lead the Oxe, and Asse to drinke; *Ergo* much lesse haue I prophaned it in loosing a daughter of *Abraham* from the bonds of Satan.

Lastly,

Fictions Karb-
hypothefin, id est,
fuppofitionem.

Exempla Ana-
fkenes, id est, re-
ftrictionis, refu-
tationis.

AEncid. 5.

1. Nodum.

Maiore quanti-
tate affirmata,
etiam & minor.

Nota.

Ipsa definitiones
parium, maiorum,
minorum, omni-
um logicorum
maximis sunt
potiores, atque ad
omnia exempla
multo facilius,
rectiusque ac-
commodari pos-
sunt.

Maxima siue
consequentiarum
regule sunt con-
fictaria, & fru-
ctus documen-
torum huius ar-
tis. At innume-
rabiles, dubias,
incertas, & fal-
laces huc arte
nescio quae con-
torquent, quae
rectum discursum
turbant, non in-
uant in multis
exemplis sibi
ipsis repugnan-
tes, & confun-
dentes, pro, suae
Euparxios
difficultate.

Lastly, feigned *Greater*s are often of very great force, ef-
pecially suppositions.

If an Earle cannot maintaine her charge, much lesse canst
thou. But he cannot doe it, *Ergo*, nor thou, here the greater
quantitie, *id est*, abilitie of the wealthier is denied, to denie
the lesse.

Iupiter is not able to hold vp saile in this tempest, *ergo*,
much lesse are wee able.

If strong *Hector* could prevaile nothing against the Greeks
then decrepite *Priamus* can doe nothing: But *Hector* could
not, *Ergo*, neither *Priamus*. The greater is denyed, whose
quantitie exceedeth, *Ergo* the *Lesse*, whose quantitie is exce-
ded.

Thais giueth very great thanks, yea shee exceedingly
reioycest for the giver of the gift: *Ergo* it is not to be doub-
ted but that shee giueth thanks.

Admonition.

The rule, or Maxime whereby these propositions, Conse-
quences, and Confirmations are demonstrated, is the defini-
tion of the *Greater* it selfe, whose quantitie, whatsoeuer
thing, or reason it be, exceedeth; as Contrarily the quantitie
of the *Lesse* is exceeded.

Hee that feareth not God feareth not the magistrate, It is
thus demonstrated, or shewed by art.

If the greater quantitie (which exceedeth) *Id est* maiestie, au-
toritie, &c. moueth not, neither the *Lesse*, which is excee-
ded.

If he cares not for blowes, he cares not for words. q. d.

If the greater quantitie, or forcible thing, *Id est*, the hurt-
ing, or payning of the body moueth not, neither the *Lesse*.
And so all others.

Now whether the proposition or consequence, for the
matter thereof, be true, or false, necessarie, or contingent,
The demonstration, and Iudgment thereof is from the
principles of other arts, common reason, experience, law, &c.
as shall appeare in the second book of Iudgement.

CHAP. XLI.

Of the Lesse. Minus.

THE *Lesse*, is whose quantitie is exceeded, Or, which is exceeded of the *Greater* in quantitie. This Categorie is in a manner proportionable to the former.

An argument of the *Lesse* is, when the *Greater* is argued of the *Lesse*. Or, when the *Lesse* is vsed to argue, *id est*, explicate, illustrate, amplifie, confirme, confute the *Greater*.

The *Lesse* is also handled.

1. More briefly with notes called the contract forme.
2. More fully distinguished by parts called the explicite forme, and that with notes, or without notes.

The notes of both formes are

1. Proper to the *Lesse*.
2. Negations of Equals.

1. Of the contract forme.

3. Grammaticall comparison, and verbes signifying exceeding, if they be attributed to that which is argued: as *He* that backbites the afflicted is more cruell then a tyrant. Notes of the Greater, but the argument from the lesse.

The soule is more excellent then the bodie.

Ouids Aduersarie was more cruell then *Bufris*, and *Phalaris*.

The word of God is more necessarie then daily food.

Noe in his time was the most righteous man in the earth.

The *Serpent* was more subtil then any beast of the field.

Sweeter then hony: whiter then snow: redder then scarlet: blacker then Printers inke: harder then an Adamant: brittler then glasse: more mutable then 1 *Protemus*: more confident then *Phormio*: Richer then 2 *Cresus*: Prouerbi-
all speeches.
 1 That could change him-
 selfe into all
 formes.
 2 A king of
 Lydia.
 3 A begger of
 Ithacy.

If God care for the lillies of the field, then much more for man.

If we labour for the body, then much more for the soule.

If whooredome be condemned among the heathen, then much more among Christians.

If beasts loue their yong, then shall men much more loue their children.

If it be a great thing to excell in one art, how much more to excell in all arts.

Notes of the lesse arguing the Lesse.

2 Grammaticall comparison, and verbes signifying summision, extenuation, deminishing: as, lesse, inferiour, &c. To giue place, to yeeld, to be ouercome, to be excelled of, to esteeme lesse, to set lesse by, if they be attributed to that which doth argue: as,

Virgil is inferiour to *Onid* in poetick inuention.

Cedant arma toga, concedat laurea lingua.

Let warres giue place to peace, conquest to law.

Let *1* *Banius*, and *Menius* giue place to *Virgil*.

Negation of Equals in the contract forme.

Other Lawyers are not *2* to be compared to *Suspitius*.

There is no comparison betweene them.

No dutie is greater then giuing of thanks.

No trade is equall to tillage.

Among all Poets *Homer* hath not his equall.

None can match him. He hath not his fellow.

What can be found so sweete as *Herodotus*; so graue as *Thucydides*: so brieue as *Philistinus*: so acute as *Theopompus*: so milde as *Theophrastus*?

Cic.

3 Aslike may signifie equalitye. Behold, and see, if there be any sorrow *3* like to my sorrow, which is done to me? *Lament. 1. 12.*

II. Of the Explicite Forme.

The explicite forme is handled with notes, or without

4 Annotations. The notes are

Greater, *Ergo*, of the Reddition: *5* a note of the lesse, *Ergo*, of the proposition, for the proposition is that which contains the argument.

Cic. 2. Catil.

1. Proper: as, *4* not onely, *5* but not, not so much. *Lat. non solum, sed ne.*

2. Negation of Equals.

1. With notes. *Not only, but not.*

There was no man, not onely at Rome, but not in any corner of Italie indebted, whom he hath not drawn to this incredible conspiracie.

They haue not only declared no crime of this man, but not reprehended any one word.

Not

1 Not any least word of mine, not deed onely withstood ^{1 But not, is omitted, or misplaced.}
Caesar.

2 Note, it is so farre from this, as not euen that,

Lat. Tantum abest ab hoc, ut ne illud quidem.

Thou art so farre from perfection, of greatest workes, as ^{Pro Marcello.}
 that thou hast not yet laid the foundation of these things
 that thou entendest.

3. Not only not, but scarcely. *Lat. Non solum non, vix, scarcely, sed vix.*

But these kinds of vertues are not only not found in our ^{Pro Calio.}
 manners, but scarcely in our bookes.

Also the particle, *vel, idest, euen*, not so much, yea. There ^{Vel, euen, not euen, &c.}
 shall not so much as an haire fall from your heads, ^{Act. 27. 34.}

4. Grammaticall comparision, and verbes signifying ^{Quam, then.}
 exceeding, or diminishing with the particle, *then*. But where
 excelsse is signified, *then*, is referred to that which argueth,
 where diminishing, to that which is argued.

Lat. Potius hoc, quam illud: malo hoc, quam illud, id est.

2 Rather this, 3 then that: I had rather this, then that.

^{Per se hoc, quā illud.}

That being banished, thou shouldest rather assaile the ^{2 A note of the greater.}
 common wealth, then being consull afflict it.

Note. (*rather*) is a note of the Greater, (*then*) of the lesse. ^{3 Of the lesse.}
 But for an exile to assaile the common wealth is lesse, then a ^{Cic.}
 consull to afflict it.

To reconcile this doubt. As often, so here, the lesse euill ^{Minus malum rationem habet potioris boni pro differentis insti- tuta.}
 is taken for the greater good according to the purpose of
 the reasoner. So then, by the lesse euill, and greater good,
 he argueth the greater euill, and lesse good.

Scipio had rather be driuen from the common wealth then
 from his sentence giuen.

I had rather die, then be brought to denie the Gospell

I set lesse by mine owne maintenance, then by the main-
 tenance of the Gospell.

5. Before that, ere that. *Lat. Antequam, idest, rather* ^{Antequam, maius.}
 then.

Let my tongue cleave to the rooofe of my mouth, before ^{Psal. 137,}
 that I forget Ierusalem.

Pro Malone.

I would *Clodius* were Dictatour, ere that I should see that sight.

I would I might die (if it pleased God) ere that came to passe. The lesse euill is chosen in wishing, where to the greater is added, before that: ere that.

1 Cum, 2 tum.

3 Tum, tum.

2. Ager.

Philippic. 3.

6. 1 When as, seeing that, 2 then, then also, but then.

3 Both, 4 and, and also, so.

Seeing that the managing of the Consulship is difficult to others, then to me also about the rest.

But when as all seruitude is miserable: it is then more intollerable to serue an impure fellow, than a lesse, effeminate, neuer sober, no not in feare.

Philippic. 8.

Pro A. Gabin.

Which when it is profitable to all; it is so chiefly to me.

When as I haue thought, that all friendships are to be preserued with great conscience, and faithfulness, so also those chiefly which were recalled from enmitie to fauour.

Pro domo sua.

cum, tum.

He is friendly both to the commonwealth, to me, and also to the truth.

5 Negatio parum, in forma explicata

Non tam, quam.

Non tot, quot.

Non tanto, quantum.

to, &c.

Cic.

Emphatica interrogatio vim

habet negandi.

2. 5 Negation of Equals in the explicite forme.

Not so much; as, as that. Not so many; as. Not so, so much, so great; as. Lat. *Non tam, quam. Non tot, quot. Non tanto, quanto. Non tantum, quantum.*

Although they which say that Catiline goes to Massilia, doe not so much complaine of, as feare those things.

For what sea, what Euripus doe you thinke hath so many billowes, so great, and so many surges, as the manner of our Parliaments, hath turbulence, and disquietnesse, *id est*, no sea, no Euripus.

11. Explicite forme without notes.

The handling of the lesse without notes is often syllogisticall. And here the Logicians propound Maximes, tending all to this head.

Cic.

1 Ergo licet bene

Anasthenes in

solummodo, quod

falsum est.

Sic cui minus inesse videtur, inest: tum cui magis.

Quod in re minore valet, valeat in maiore. 1 Ergo, we argue from hence affirmatiuely, false.

¶ But the definition of the lesse is the true, and certaine

rule

rule, to which all examples may easily, and directly be applied.

*Si corpus redimas ferrum patieris, & ignes,
Arida nec sitiens ora lanabis aqua, &c.*

*Ouid. De remed.
amor.*

Thy brittle body that thou maist redeeme,
Thou suffer wilt both sword, and fire,
Thy thirst with waters coole thou wilt not quench;
But bridle natures iust desire:
Wilt thou refuse to suffer any thing
Thy pretious soule for to redeeme?
This better part, the body farre exceeds,
Then haue the soule in chiefe esteeme. q. d.

If thou wilt indure euils for the further good, and safetie of thy body, then much more for the libertie of the soule. The consequence is confirmed by the definition of the *Lesse*, as in the last verses.

The soule is the better part, *id est*, it exceedeth in quantitie, or the quantitie, or worth of the body is exceeded of it.

Stones, woods, and wilde beasts are moued, and stand still at musica'l harmonie; should not we, that are trained vp in the best things bee moued with the voices of the Poets.

Seeing that the Providence of God extendeth to spar- Math 6, 16.
rowes, then much more to men.

Can the mother forget the childe of her wombe, then will I also forget thee.

If you being euill know to giue, good things to your children, how much more shall your father, which is in heaven, giue good things to them that aske him? Math. 7. 11.

¶ Gradation also from the *Lessers* is a peculiar handling without notes.

It is an hainous crime to binde a Romane Citizen, a desperate enterprise to scourge him, almost a parricide to kill him, what shall I say it is to crucifie him? *Perr. 7.*
Murder of parents.

There bee three parts of this proposition, euery later whereof is greater, yet lesse then the villaine of *Jerres*.

Examples of Confirmation.

Luk. 11. 13.

Earthly fathers giue good things to their children that aske them, *Ergo*, your heavenly shall giue them his spirit that aske him.

Math. 6.

Your heavenly father feedeth the fowles, that neither sow, nor reape, *Ergo*, he shall feede you that excell them.

Here is double reason from the *Lesse*. 1. The birds neither sow, reape, &c. as you doe, *Ergo* tis lesse probable that they should be fed, then they that doe these things. 2. you much excell them, *Ergo*, it is lesse probable that the viler creature should be preferred before the more excellent.

Thou carest for thy body, *Ergo*, thou oughtest much more to care for thy soule.

Ioh. 3.

2 *Creditu faci-*
lius, id est, mi-

nus, 3 *creditum*
difficilius, id est,

maius.

4 *Prinus, & faci-*
lius negatur ad

negandum maius.
Anaskeue.

Anaskeue.

Yee beleue not if a man tell you 2 earthly things, *Ergo*, neither if you be told 3 heavenly things.

God doth cloath the grasse of the field, *Ergo*, much more man.

Thou hast not yet 4 laid the foundation of thy intended worke, *Ergo*, neither hast thou finished it.

Christ prayed not for the Reprobate, much lesse dyed he for them: effectually, *id est*.

Let vs apply our hearts to wisdom, because it is better then gold, pearle, and siluer.

The most perfect man cannot without the grace of God keepe that saluation which he hath receiued, much lesse can a sinner reconuer saluation which he hath lost.

It is an hainous crime to binde a Romane Citizen, a desperate practise to scourge him, next to parricide to kill him; *Ergo*, it is horrible crueltie to crucifie him.

Antonius hath most cruely slaughtered his Centurions; *Ergo*, he will handle vs more cruelly, whom he hateth.

Publius Scipio a priuate man slew *Tyberius Gracchus* but a little impaying the common wealth, *Ergo*, shall the Senate much more slay *Catiline* vtterly subuerting it.

Of the feigned lesse.

Ante leues ergo pascuntur in arbore cerni,

Et freta destitunt nulos in litore pisces, &c.

Villa Mimra,
Eclog. 1.

The

The hearts so light, in lighter ayre shall feed,
And fishes bare shall lie in channell deepe:
Ere that his image from my heart depart.

From thoughts by day, or wandring dreams in sleepe.

q. d. these shall be easier then the other.

O shamefull deede, not onely loathsome to be seene, but ^{1 Philopie.}
also detestable to be heard? If this thing had happened to
thee at supper time in thy savage quaffings, who would not
haue counted it a dishonest thing? But the ^{1 Master of the}
horsemen executing publike businesse in the assembly of the
people of Rome, to whom it is an vnseemely thing to Belch,
he hath filled his skirt, and all the tribunall seat with vom-
iting vp gobbets of meat saouring strongly of wine.

Here is a double comparifon from the lesse by ^{2 suppositi-}
on. 1. It had beene a foule discredite for him to haue vom-
ited in his pot-quaffing, *Ergo*, much more in the pleading
place. 2. It had beene a disgrace for the Master of the horse-
men to Belch in the publike assembly, but more to vo-
mite, &c.

The vse of *Inequalls*.

There is great vse of the *Greater*, and of the *lesse* in all Au-
thors to illustrate, declare, argue, amplifie, yeato confirme,
and confute. Thus farre of comparifon in quantitie: com-
parifon in qualitie followeth.

Admonition.

Concerning the *ENUDATIS*, or inexistence of the *Logiti-*
ans, it often fallies out doubtfull, repugnant, and false. Vpon
which consideration *Ramus* most prudently, and truly logi-
cally iudgeth the nature of the argument, *viz.* whether it be
Equall, Greater or Lesse, by the quantitie, which he taketh
in the largest sence, and according to common vse of reason,
which giueth the terme, of quantitie, and measure, to all
things in case of comparifon. But as for the matter of the
arguments that he leaueth to those arts by whose principles
they are ratified. For Logicke is a Rationall, not reall art;
nor mixt, and confused, as is to be seene in many Logicks,
which are more philosophicall, then Logicall.

De inexistētia siue comparatorum horum Regula.

*Quod ad inexistētiā illam attinet, optima in commōe facti-
onem tradit Polanus. Cuius hac est doctrina.*

*Argumentum ab eo, quod magis est, seu magis inesse videtur,
a Minori ad maius, non est a Maiori, sed a Minori. Magis enim est & inesse vide-
tur, id quod est Minus, facilius, verisimilius, credibilius, quam
id quod est maius. Unde si Minus non est, quod facilius, & ve-
risimilius poterat esse aut in esse, multo minus erit id, quod est
Maius. Ideo tam argumentum est a minori ad maius.*

Exempla.

*Qui non percipit terrena, is multo minus percipit celestia:
Animalis homo non percipit terrena: Ergo, Animalis homo
multo minus percipit celestia.*

*Quod capto ab hostibus non licet, id multo minus licebit per-
duelli:*

*Testamentum condere capto ab hostibus non licet: Ergo, te-
stamentum condere multo minus licebit perduelli.*

*Argumentum ab eo, quod minus inesse videtur, non est a Mi-
nori, sed a Maiori. Nam Maius est difficilius, improbabilius,
& minus verisimile. Unde si Maius est quod minus verisimile
erat posse esse vel inesse, multo magis erit id quod est Minus &
magis verisimile est esse. Ideo tunc argumentum est a Maiori, ad
Minus.*

Exempla.

*Qui fallere consuevit patrem, multo magis audebit ceteros:
Æschinus fallere consuevit patrem: Ergo,*

Multo magis audebit ceteros.

*Qui potest vno verbo sanare paralyticum, is multo magis po-
testatem habet remittendi peccata in terris.*

*At Iesus Nazarenus potest verbo vno sanare paralyticum:
Ergo, &c.*

Maximæ, seu axiomata.

*1. Cum in consequente seu conclusione sunt verba 1 Multo
magis, aut his æquipollentia tum argumentum ductum est a
maiori ad minus; quia posito Maiori, ponitur multo magis Mi-
nus: ut,*

Si Deus dedit nobis vitam, multo magis dabit victum.

Si

1 Calvinus

1 Tim. 4. 10.

Qui ex bonitate,

& beneficentia

suâ conseruat

omnes homines,

is multo magis

*conseruabit vide-
les, & pios.*

Si dedit corpus, multo magis dabis amictum.

1 Si curat auiculas, multo magis homines.

Et si enim auicula sit res minor homine : tamen Deum curare est a Minori ad auiculas, est maius, & improbabilius quiddam ; quam eundem curare homines.

2 Cum in consequente, seu conclusione sunt verba multo minus, aut his equipollentia, tum argumentum ductum est a minori ad maius ; quia negato Minori, negatur Majus, seu, si non est minus, multo minus erit majus. Ut,

Si nondum iecisti fundamenta maximorum operum, multo minus peruenisti ad earum perfectionem.

Si scriptis Moysi non creditis, quomodo credetis verbis meis ?

Siquis Deum non audit, multo minus audiet hominem.

Et si Deus est res maior homine, tamen aliquem audire Deum, minorem difficultatem in se ad credendum habet, cum longe sit verisimilius aliquem audire Deum, quam hominem.

Principia Philosophia non pendunt ab autoritate hominum : multo minus igitur pendunt principia religionis diuine ab autoritate hominum.

1 Argumentum

est a Minori ad maius.

Hic exemplum

est contrarium.

Ratio huius

contrarietatis

est, quia hic re-

spicitur habet

ad personam, ille

ad rem.

Sicut curare a-

uiculas, persona

est : Auicula,

res ipsa, Inde

argumentum est

a maiori, hinc a

minori.

Ioh. 7.

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CHAP. XLII.

Of things 1 like, Similia.

Comparates in qualitie, are either things like, or things vnlike.

2 Qualitie, is whereby it is asked 3 what kind of thing, of what sort, manner, fashion condition, qualitie a thing is.

The signification of logical qualitie extends it selfe very largely.

1. To habites, and dispositions, naturall powers, vertues, and impotencies, to the figure and externall forme of euerie thing, and to spirituels, as well as naturalls.

2. To all 4 affections, reasons, wayes, and manners, whereby things are said to be like, or vnlike : and there is nothing that is not like, or vnlike another.

3. It extends not onely to things being, and not being, i.

T

fained,

1 Homia.

id est, similia.

Similia, simili-

litudes.

2 Poiotes.

3 Poion.

id est, quale.

4 Hofapthe,

id est, ad quodli-

bet affectiones,

seu rationes.

fained, but also to words, or termes themselves.

5 Homoiia
heon he poie-
tes mia.

Nonne eadem
ratio, idem sub-
ium.

1 Homoiotes,
2 Paromoiosis,
3 Analogia.

5 Things like are those, whereof there is one, or the same qualitie, or, an 1 vnitie, and identitie of qualitie, which is called a 2 similitude, 3 analogie, or proportion; also a pa-
rable.

Things like are { more briefly shewed by notes.
more fully distinguished by parts.

Therefore euery similitude is contract, or explicite.

The contract is concluded, or shut vp in one word.

The Notes of the contracted forme are.

1. Proper to Similies or things like.
2. Negations of Dissimilies, or things vnlike.

1. Notes proper to Similies, are.

similis, effigies,
typus, figura
imago, forma, fi-
militudo, in mo-
dum, modo,
more, ritu, instar
ad instar, exem-
plo, similitari, af-
finitate, referre,
representare, &c.
sanguinem veluti,
quasi, sicut, vt,
semeliter, videm,
instar.

similis.
Psal. 103. 3. 4. 5.
6. 7.
vt sicut. Psal.
1. & 103. 12.

1. *Nounes.* Like, fashion, manner, shape, image, figure, type, forme, similitude, resemblance, after the manner of, to the similitude, likeness, example, copy, patterne of.

2. *Verbes.* To imitate, liken, resemble, represent, shew forth, &c. also to compare.

3. *Aduerbs.* As it were, euen like, euen as, as if, like as, as, &c.

Note that these words, to be compared, not to be com-
pared, are common notes of all comparisons. *Ter. Au, He*
is not to be compared to this man.

Examples of Declaration.

Man is like to a bubble of water.

My daies are consumed like smoake, &c.

The foole is as vnconstant as the Moone.

The godly alway flourish greene, euen as the palme tree
by the riuers of waters.

Christ was dumbe as the Lambe before the shearer.

Doeg was the type of *Iudas*.

If God forbiddeth fornication, in like sort also adulterie.

Aeneas was like to a god in his face, and shoulders, com-
ming out of the cloud of *Venus*.

Although *Servius Sulpicius* could not leaue a more excel-
lent

typus, figura
similitudo.

lent monument then the image of his manners, vertue, con- *Philippie. 9.*
science, pietie, wit, euen his sonne. *Effigies.*

Synce, quid est somnus: gelida nisi mortis imago? id est, Sleepe *Quid de arte.*
is the image of death. *brago.*

Sometime we speake after our owne, not the Rhetoricall *Mora,*
fashion. *Cu,*

Very learned, not after the ancient, but after our owne *Cic.*
manner.

But if he doe ouercome, he shall ouercome after the man- *Epist. lib. 10.*
ner, and example of *Sylla.* *Att. more, et*

Some referre all things to pleasure after the manner of *emulo ritu.*
beasts. *Cic.*

You iudge after the manner of men, I iudge no man. *Ioh. 8.*

I haue eaten ashes, as it were bread. *Psal. 102. 9.* *Tanquam.*

That same one day, wherein I returned into my countrie, *Instar, in Pise,*
was like immorallitie to me. *more, admodum.*

Time slides away like the running streame.

Namque tu vel nemo, vel qui mihi vulnera fecit,

Solus Achilles tollere more potest.

For either he, or else no man at all

Must heale the wounds, who gaue the same to me :

As *1* *Telephus* *Achilles* speare did cure,

Which made the fore, and gaue the remedie.

Trist. 1.

1 Rex Misa, cui

vulnera re-

spondit oraculo,

illum ab eadem

hastâ sanandum,

a qua vulnera-

retur. Nam A-

chilles sanans

eum emplastro

facto de rubigine

ferrâ.

Tanquam

Quap.

De 3^o M.

Sicut, vt.

Epist. 1. lib. 1. ad

Brutium.

What I haue written concerning *Dolabella*, I pray you
looke to that as if it were your owne businell. *Epist. 5. lib.*
2. fam.

Flaid hold so greedily on the Greeke tongue as if it were
desiring to quench daily thirst.

Concerning this matter, I write to him to vse your iudge-
ment, as in all things.

2. Negation of Dissimilies, or vnlikes.

No otherwise, in no other manner, not vnlike, no other
like, &c.

They doe no otherwise, then they were commanded.

I spake no otherwise, then I thought.

Hand fecer, non

aliter, non ab-

similis.

Ad Brut. 3.

He is not vnlike to *Cicero* in eloquence.

Eikon, eikymos. ¶ *Metaphores* are contracted similitudes. To which if the note be added, it is called *Icon*, *id est*, the figure *Imago* of the vulgar Rhetoricians.

11. Of the Explicite forme.

Protasis, apodosis. The Explicite forme of a similitude is distinguished by parts called the *Protasis*, and *Apodosis*, *id est*, proposition, and reddition, and that either disioynedly, or continuedly.

1 Disiunctum A disioyned, or disiunctiue similitude, is when foure termes are really distinguished, *viz.* two in the proposition, and two distinguished from them in the reddition.

This explicite forme is vs'd with notes, or without notes.

1. With notes.

Qualis, talis, & talis, qualis
The proposition commonly goes before, yet sometimes the reddition.
Eclog 3.

The notes are these relative particles, which are the bonds of propositions of related qualitie: as, what, what kinde one, as; such, so, such like. Euen as, as; so, likewise, in like sort, in like manner, so also, &c.

Examples of Declaration.

*Tale tuum cāmen nobis diuine Poeta,
Quale sopor sessis in gramine.*

Qualis, talis.

O fellow shepheard Poet most diuine,

Thy songs vnto my heart afford such ease:

As sleepe in grasse the weary do h refresh,

When from their griefe, and paine they find release.

2. Apotheosis, id est, deificatio, in numerum aeorum relatio, positio.

Quemadmodum, &c.

Here the sweetnesse of *Mopsus* his verse in the 2 Deification, or canonization of *Daphnis*, is declared by a similitude, wherein are foure distinct termes. The verse is such like to the hearer, as sleepe to the weary: verse, hearer, sleepe, wearie.

Euen as the best Pilot cannot ouercome the violence of a tempest: so the most wise of times cannot ouercome a tempestuous commonwealth, or turbulent state.

Scilicet

Scilicet ut fulvum spectatur in ignibus aurum :

Ouid. Tr. 3. 1.

Tempore sic duro est inspicienda fides.

As yellow geld in glowing fire is tride,

And mettall pure from earthly drossie refin'd :

So golden truth is seene in troubled state,

The faithfull heart, the false and drossie minde.

As some doe not feele the sweetnesse of meat, by reason
of dis ease, and dulnesse of sence : euen so lustfull couetous,
lewd persons haue no taste of true praise.

Cic.

Euen as the partridge gathereth together her eggs, but
hatcheth them not : so he that gathereth riches by wrong
shall leaue them in the middelt of his daies, and in the end he
shall be a foole.

What the eye is to the body, that the vnderstanding is to
the minde.

I I. Without notes.

O formose puer nimium ne crede Colori

Alba ligustra cadunt vaccinia nigra leguntur.

Eclog. 2.

Beleeue not ouermuch thy beauty, boy,

It is but false, it stain'd with foule disdain :

White priuet flowers d : spilde on ground doe lie,

I Darke crows-toe is to Nymphes a louely gaine.

I Darke, or

Triste lupus stabulis, maturis frugibus imbres,

purple colour

Arboribus venti, nobis Amaryllidis ire.

red.

A bitter bane the wolfe is to the folds,

Eclog. 3.

And showers to corne, that ripe waits for the sickle

The winds to trees ; *Amaryllis* frownes to me,

Then Marches suns, then Aprill showres more sickle.

Dulce satis humor depulsis arbutus hadis,

Lenta salix fesso pecori, mihi solus Amyntas.

The iuyce of arbute bush to weaned kids,

Seemes sweete enough, and is a pleasant bit,

The tender fallow to the pregnant beast :

Amyntas only doth my humour fit.

The Scriptures are full of similitudes without notes especially the Prouerbes.

Ecclesiasticus,
1. 7. 3.

Who can number the sand of the sea, and the drops of raine, and the daies of the world? who can measure the height of heauen, the breadth of the earth, and the depth? who can finde out the wisdom of God that hath bene before all things?

1. Cor. 9. 6. 7.

Or I onely, and Barnabas, haue not we power to forbear working? who goeth a warrefare at any time at his owne charges, &c.

II. Of the continued Similitude.

A continued Similitude is when as the first terme is to the second, so the second is to the third.

It is called continued, not because there are not foure termes (which must needs be in every analogie, or similitude) but because one terme is twice repeated, *id est*, the second terme of the proposition is made the first of the reddition; or, the similitude is continued in the same terme, and these repeated termes are distinguished in 2 reason onely, not in the thing it selfe: as,

2 Ratio 1^a.
sum distincti
quatuor termi-
mini, non rep^a.
3 Proposition.
4 First terme.
5 Second terme
of the proposi-
on.

6 Sec^d terme
of the proposi-
tion made the
first of the Red-
dition which is
the same thing
repeated.

7 Cum paritum-
loris quatio per
aliquid particu-
lare demonstra-
tur.

Similia in scholis
claudicare du-
cuntur.
Lame argu-
ments,

3 As the 4 law doth rule the 5 Magistrate, so 6 the Magistrate doth rule the people.

Here are foure termes rationally distinguished, but three really, *viz.* Law, Magistrate, People.

¶ To this Categorie belong also examples, which are not specials, or *species* vsed to argue the generall, or *Genus*; but vsed to argue some other such like speciall example. And of all Similies examples are of greatest force, and specially the enumeration of many particulars preuaile very much, according to the prouerbe; *visitur exemplis, id est*, most men follow examples of others.

Examples of Confirmation.

The vse of the explicite forme is rather practised in relating axiomes to illustrate, then in syllogismes to confirme, because arguments drawne from hence are weake, and as *Plato* saith, deceitfull, easily winding the minde into errour, without carefull heede.

Con-

Concerning the rule of consequence, it is the definition of Similies it selfe. *viz.* Similies haue the same qualitie, or reason.

It becommeth not Christians to mourne overmuch for the death of the faithfull: because it is but the sleepe of the body till the Lord come.

Let the rich reioyce in that he is made low: because he shall passe away as the flowre of grasse.

If gold be tryed by the fire, then are friends by aduersity. But gold is so tryed: *Ergo*.

If the true shepheard haue care ouer his flocke, then the true Bishop hath care ouer his people.

But the former is true. *Ergo*, the second.

If *Sara*, *Rachel*, and *Rebeckah* were obedient to their husbands, then ought wives now also to be obedient.

If a curse were due vnto *Paul*, if he neglected to preach the Gospell, then also to euery negligent Minister now.

If they that handled the Gospell Philosophically, and eloquently for their owne praise, and admired mens persons for aduantage, were false Apostles, and Saramists, then are they also false teachers, and in the same condemnation, that doe so now.

But the former is true: *Ergo*.

Of feigned Similies.

All Similies and examples, are either true, and things done, or else feigned. or supposed, which haue equall force with the true, and chiefly feigned examples, whereof there be two kinds.

1. The parable of *Socrates*.

2. A fable, or apologue.

1. The parable of *Socrates* is an induction, or bringing in of many similitudes or like examples, consisting most what of interrogations or questions whereupon at length we inferre that, to the like whereof the partie with whom we reason, hath granted, and therefore must by force of similitude also grant it: as.

Similies are slipperie, and deceitfull, but among Papists strongest and surest arguments.

Similium cadens est qualitas, & ratio.

Iam. 1. 10. For of Similies there is the like qualitie, and reason.

Consequence confirmed by the definition of Similies.

1. Cor. 9. 16.

1. Cor. 2. 1. 2. 3.

4. & cap. 4. 18.

19. 20.

2. Cor. 11. 13.

14. 14.

Iude 11. 16.

vera & gesta, vel fides.

Parabola sacra.

Apologus seu fabula.

Epapoge, Def. induction, or inferring one thing vpon another.

It is not fit that Magistrates should be chosen to gouerne by lot. Now if any man be of the contrarie opinion, I remooue him from it by this Socraticall induction of suppositions, or examples.

Arist. Rhet.
1. 20.

Doe you thinke it fit that he should be made Champion, not who hath skill, and strength, but that falls to it by lot? Likewise among mariners, Doe you thinke it fit, that he should be made Master or Pilot of the shippe, not who hath skill, but he that falls to it by lot? Now

The aduersarie granting these, then I inferre: Neither by the like reason is it fit to chuse a gouernour not according to his sufficiencie, and dignitie, but by lot.

2. *Fained examples are fables.*

A fable is a fained narration, representing the truth by similitude.

1 *Aphegesis.*
2 *Paraphesis.*
3 *Hypothese.*

A fable is the image, or representation of a true narration, or speech. It hath two parts.

1. The narration which is the fained protasis or proposition.

2. The application, which is the apodosis, or a morall. If the narration goe before it is called *promuthion*, id est, prefabulation: If the morall, or reddition goe before, it is called *Epimuthion*, id est, affabulation.

2 Sam. 12.

But examples of things done, which more rarely occure, or as if they were truly done, which easily are supposed, auaille very much: as, we see in the Parable of *Nathan* to *David*.

Indg. 9. 1. &c.

The parables vsed by our Sauour Christ in the Gospell are fained similitudes, and of *Iotham*.

Note.

2 Hereof the Church of Rome hath had long experience, and therefore wecke do spall aduantage.

3 *Fab. lib. 5.*

cap. 11.

Vic of Similies.

The argument of Similitudes being weakest preuaile most with the weakest, viz, the ignorant, and common people, who are 2 carried more away with fancies, fables, and examples, then with iudgement, and knowledge of the truth. Hence 3 *Menenius Agrippa* reconciled the commons to their Gouernours by a fable of the members falling at discord with the belly; because they all laboured for it which was idle, and seemed to receiue all for it selfe, but to doe nothing for them, which hath euer beene the common complaint of the foolish multitude.

Similies

Similies serue plentifully to declare, illustrate, explicate, Vse of Similies
garnish, and amplifie.

Rules.

1. 1 Things like ought not to agree in all things.
2. a 2 Similie must not be stretched beyond the scope, and intent to which it is applied.

1 Nullum simile
est idem.
2 Omne simile
est idem.

C H A P. XI.

Of things 3 Vnlike. Dissimilies.

THings vnlike are those whereof there is a 4 diuerse qualitie, and a diuerse reason, the one equally arguing the other.

Euerie dissimilitude is either briefly shewed by notes, or more fully distinguished by partes.

The Notes of the Contracted Dissimilitude are,

1. Proper to things vnlike.
2. Negations of things like.
1. The notes are.

1. Nounes. vnlike, differing, another thing, diuerse.
2. Verbes. To differ. &c.
3. Aduerbes. Vnlike, differing, otherwise, which the particle, than, most often followeth,

Examples of Declaration.

The good shepheard is vnlike the hircing.

God is not as man.

There is one maner of fish of men, another of beasts &c.

The glory of the heavenly bodie is one, the glorie of the earthly body is another.

The debt of money, and thanks are different. q. d. he that payeth money loseth it: but he that giveth thanks keepeth still a thankfull mind.

One starre differeth from another in glorie. The law differs from the gospell.

1. Cor. 15, 21.

O ancient house with how vnlike a maister art thou governed?

Dispar.

Many differ in nature, but in will are alike.

De orat.

3 Diaphora, id
est, dissimilia,
differentia.
4 Quicquid, non
est idem, sine sit
diuersum, sine
oppositum
Dissimilis, diffe-
rens alius, diuer-
sus, discrepans,
dispar, quod op-
ponitur simili,
ut impar pari:
differre, discrimi-
nari, discerni,
discrepare, dista-
re, dissimiliter
differenter, dis-
pariter, aliter,
Secus cum par-
ticulis quam,
ac, atque.
1. Cor. 15, 29.
Vers. 40-41.
Alius.
Differre.

It is one thing to reproach, another to accuse.

Iudgement is one thing, arbitrement another. The one is of a debt certaine, the other of an vncertaine. In iudgement we get, or loose all: In arbitrement we neither loose all, nor get what we would.

Because I began to doe otherwise, then I promised in the beginning.

A man must iudge otherwise of an old friend, then of an old horse; for young horses are preferred before them, but not so new friends before the old.

2. Negations of unlikes.

Non similis, non idem, non ut, non talis, non ita, non sic.

Not like; not as: not the same: not such like: not so: not in that sort: or manner: not in such sort: not after such a way, &c. no similitude; no resemblance, no likelihood.

My thoughts are not as your thoughts, neither are my waies as your waies.

But yet the gift is not so, as is the offence.

You haue lost that thing, the like wherof is not in the earth.

Not the same age, not the same minde.

As for the vngodly it is not so with them, &c.

What similitude hath an Epistle either with iudgement, or an oration?

Rom. 5. 15.

Epist. 9. ad

Brut.

Hbr. 1. Epist.

Pal. 1.

Epist. 2. lib. 9.

Fam.

II. Of the Explicite Forme.

In the explicite forme a dissimilitude is more fully distinguished by parts. The former is the proposition, the other the reddition, called antapodosis, *id est*, a contrarie reddition.

It is handled with notes, or without notes.

1. The notes are the 1 negations of similies or similitude.

Also the coniunction 2 but, is a common note hereof.

A set day is not to be tarried for counsell, as it is for Sacrifice. *Epist. 9. ad Brutum.*

Bodily exercise preuaileth little, but godlinesse is profitable to all things, which hath the promise of this life, and that which is to come.

This world passeth away, and the lust thereof, but he that doth the will of God abideth for euer.

The kings of the Gentiles reigne ouer them, and they that beare

*1 p^r in axioma-
tis relate quali-
tatis negatis.*

2 At, est, verū,

vero, autem,

quando illis par-

tes conjunctio

nunciacionis co-

opulata con-

nectuntur.

1. Tim. 4. 6.

1. Job. 2. 17.

See Job. 10. 11.

12. &c.

Luk. 7. 44. 45.

Isa. 54. 10.

Math. 8. 20.

bearerule ouer them are called gracious lords: but it shall not be so with you.

Thou canst not so rightly pay that which thou owest, to *Cicero*, in *prop.*
a Ward or Pupill; as thou mayst rightly pay that which thou
owest to a woman without tutor, or head.

Videm quam dicunt Romam Melibae putami

Stultus ego huic nostro similem, &c.

Friend *Melibeus* foolishly I thought

That *Mantua* to loſtie Rome was ſuch,

As whelps, and kids are to their dammes: ſo I

Great things to ſmall comparing erred much.

But this great citie exalted is on high,

And liſteth vp her head about the reſt;

As Cypreſſe ſilly with bind ſarre excels

Earth-creeping ſprigge, baſe bred, of head ſuppreſt.

q. d. *Mantua* is not ſuch like to *Rome*, as the whelp is to
the damme, viz. which differs in quantitie onely, not in kind
as 3 *Rome* doth from *Mantua*; for as *Augustus* is a God, ſo
Rome is an heauen.

2. The Explicite forme without notes.

Fear not them, which kill the bodie, but are not able to
kill the ſoule: feare him rather which is able to caſt ſoule and
body into hell fire.

The firſt *Adam* was made a liuing ſoule, the laſt *Adam* a 1. Cor. 15. 45.
quickning Spirit.

The firſt *Adam* was made of the earth, earthy: the ſecond Verſ. 47.
is the Lord from heauen, heavenly.

So alſo is the reſurrection of the dead: it is ſowne in corrup-
tion, it is raiſed in incorruption: it is ſowne in diſho-
nour, it is raiſed in honour.

Soles occidere, & redire poſſunt:

Nobis cum ſemel occidit breuis lux,

Nox eſt perpetua vna dormienda.

The heavenly lamps doe fall into the gulfe

And iſſue forth againe out of the deepe:

When our ſwift ſtarre of life is vaniſhed,

It nere returnes, in duſt we euer ſleepe.

V 2

Ecl. 1.

Errorum ſuum

de ſimilitudine

urbium corri-

git, conſiderando

diſſimilitudine,

nampe Romam

non quantitate

ſolum, ſed ge-

nerare etiam diſ-

ſerre, quod vera

ſimilitudine

explicat.

3 Differing

both in quan-

titie, and kinde,

as the Cypreſſe

doth the wild

vine.

Math. 10. 28.

Verſ. 42. 43.

Vita ſemel amiſ-

ſa non reſtituitur,

apodſis eſt:

illuſtratur diſſi-

milis, quod eſt

propoſitio, ſoles

occideret, &c.

1 As ſeemeth

to them that

ſtand on the ſea

ſhore,

Exam-

Examples of Confirmation.

Christians must not mourne ouer much for the dead: because they ought not to be like the Gentiles, which haue no hope.

Dissimilia dissimilem habent rationem.

The Pope of Rome is not Peters successor; because he is altogether vnlike to Peter.

The good shepheard is not to be forsaken: because he is not as the hireling, the argument is from the vnlike.

A set time of counsell is not to be looked for, as of sacrifice; because counsell must be taken upon occasion conveniently offered.

Christ fluch not as the hireling: Ergo, hee is the good shepheard.

The euent of warre is variable, and doubtfull: for Hannibal could not sack Rome after long siege: but Iulius Cæsar speedily subdued many farre lands.

1. Admonition.

Betweene things diuerse, and things vnlike, there is a difference.

2. Eodem tenore.

1. In things diuerse there is a simple dissention: for the one of them is simply affirmed of the same subiect, and 2 together, and the other is denied: as, *Vlyses* is not faire, but eloquent, here is not a comparison, but an absolute affirmation, and negation.

In dissimilies there is comparate difference: for dissimilies are not alwaies attributed to the same subiect; but oft times to things diuers, wherein also there is a dissimilitude: as,

Vlyses is not faire but eloquent,

Narcissus is not eloquent but faire.

These seuerally considered are things diuers, but compared together dissimilies.

But if dissimilies be attributed to the same subiect, yet they are not attributed together, as things diuers are, but at diuers times: as, the same man in youth and olde age may be vnlike himselfe.

2. One of the diuersities being affirmed, the other is denied of the same subiect. But here both may be affirmed, or denied,

denied, because they are not both spoken of the same subject, and together: but either of diuerse subjects, or of the same at diuerse times.

2. Diuerfities are not dissimilies, but comparison of dissimilies may be made in diuerfities, and also in all opposites: as,

1 Vlysses is eloquent, not faire.

2 Narcissus is faire, not eloquent.

3 Achilles is pitifull, Pyrrhus cruell.

2. *Admonition.*

To this place belongeth also the comparing of contraries together, whereby their vnlike qualities are expressed. And it hath speciall vse in illustrating, and amplyfying: as, when we would shew how good and pleasant a thing peace is, we doe contrarily for illustration sake shew how great evils accompany warre; as, burnings, spoilings, murders, rauishments, overthrow of learning, and religion.

3. *Admonition.*

Similies, and dissimilies by reason of the contingency of their parts doe not inforce necessarily an assent in him, with whom we reason, yet they conuict him of some vnreasonable beneesse, and want of equitie, that dissenteth.

Vse of Dissimilies.

There is great vse of all Comparates in all both diuine and humane stories, when as two or more persons are compared among themselves, in what things they be equall, or greater, or lesser, or like, or vnlike. There are notable examples heteof in the 10. first chapters of the Epistle to the Hebreues.

Thus farre of the prime, or principall argument:
Primortine followeth.

CHAP. XLIII.

Of Primortine Arguments.

Primortine arguments are euen so to that, which they doe argue, as the prime arguments whereof they are deriued.

1 Absolutely considered, dissimilie.

2 Comparatiuely, dissimilies.

3 Comparison from the contrary adiuncts.

Et si vim assentiendi necessario non adferunt, tamen pudorem dissentendi ingerunt.

Omnia perinde assenta sunt ad id quod arguunt, sicut prima vnde arguuntur.

Therefore what force or affection the cause hath to argue the effect, even the same affection hath every primortive (which is a symbol, signe or note of the cause) to argue the symbol of the effect, that is affected to it.

They are called Primortives, because though they have an 1 affection in themselves to argue, yet not from themselves, but from the prime arguments. For he that vseth the primortive, doth together vseth the prime, but not contrarily. Because primortives are nothing else then symbols; *id est*, notes of the prime, representing the same 2 force, and affection of arguing by other names, or termes.

The affections of arguing are 3 primarily in the prime and the affections are in primortives but after a secondary manner, *viz*: as they are symbols or notes of the prime. Therefore if we would know what is the force and affection of the Coniugate to the Coniugate, of the notation to the name noted, of the whole to the parts, of the definition to the thing defined, we must have recourse to the prime arguments, whereof they are symbols notes, & signes.

Primortives are symbols either of severall prime arguments, or compounded of many primes, whose nature and affection of arguing they retaine.

Primortives are either 1 nominall and simple, or 2 reall and compound.

Nominall primortives are those, wherein 3 things are argued and explicated out of the names, wordes, or termes themselves. *Ex ratione nominis, inveniendi argumenti viam tradunt.*

They are called simple, because each severall example ariseth from some one prime example, *id est*, Every one of them are symbols of primes. They are called compound because they arise of many prime arguments.

Nominals are either Coniugates (which are both expressed by one terme, *id est*, the Coniugate arguing, and the Coniugate argued) or notation, and the name noted.

1 Affectio eorū
propria est. &
sua, sed a primis
deducta, & de-
rivata.

2 Cuius respec-
tu nihil discre-
gant a primis.

3 Nam origi-
nem a se habent,
Ergo, arguunt
primario, orta
vero secundaria
ratione.

1 Arguing fro
the names of
things.

2 Arguing fro
the things
themselves.

3 E nominibus,
seu vocabulis ip-
sis res arguunt-
ur. Nam voca-
bula sunt nota
seu symbola
verum.

Coniugatum ar-
guens Coniugatū,

CHAP. XLV.

Of 4 Coniugates.

Coniugates are words of the same 5 kind, 6 stocke, or 7 lineage, signifying without ambiguitie things ioyned together by communion of nature: as, iustice, iust, iustly.

By words of the same kind is meant 8 substantiues, 9 adiectiues, verbs, aduerbs, deriuatiue words, simple wordes or themes themselues, so that these three conditions bee kept, (to take away ambiguitie, and in consequence.)

1. That the things themselues signified by such words or names be ioyned together by a naturall, and inseperable bond, linke, and 10 consequence.

2. That they be named with names or words of the same kind, or stocke linked together at least in the same sence or reason of signification of the things among themselues, not one signifying power (*potentiam*) another act, nor one signifying power, or act, and another habite, nor yet one arguing power by the act, nor act by the power, which are fallacies.

3. That they be symbols of *Consentaneous* arguments, *id est*, of the Cause Effect, Subiect, Adiunct: otherwise they are not oriues, much lesse Coniugates.

The obseruation of these conditions.

1. Concludeth, and inlinketh, true, and genuine Coniugates together.

2. Includeth those that grammatically differ in name, or terme, but agree in nature, or reason of signification: as, *Somnus, dormiens, dormire: virtus, studiosus: Deus, diuinus.*

3. Excludeth such as grammatically agree in name or terme, but differ in reason or signification, and mutuall consequence of Coniugates: as, *Vinum, vinolentus: somnus, somnolentus, somnare.* Sleepe, sluggish: drinke, drunken.

4. Secludeth ambiguous, equiuocall, or doubtfull significations:

4 *Suxuga*, id est, Coniugata, cognata, id est, things yoked or linked together.

5 *Cic, gentis.*

6 *Varro, stirpis.*

7 *Arist. cognationis, seu gentilitatis.*

8 Called in Logike abstracta.

9 Called concretes.

10 Convertible

carions: as, *Homines sumus humana curemus*, id est, *terrena, et caduca*. We are men, therefore let vs mind humane or mans affaires, *id est*, worldly things.

Coningates are } *Denominant.*
 } *Denominate.*

1 Drawn from, or not tied to a definite subject.
2 *Scorsim a subiecto in quo in est consideratum.*
3 In Grammar the abstract is the substantive, the concrete, the adiectiue.

1. *Denominant*, is that whereof some subject is denominated or named, or which giueth such a name to such a subject. It is called the 1 abstract, because it is spoken 2 absolutely: as, iustice, truth, humanitie.

2. *Denominate*, is that which taketh the denomination, and naming or name thereof from another. It is called the 3 concrete, because it is concluded, and as it were groweth together with the abstract: as, iust, true, humane.

Here iust, is so denominated or named of iustice, true of truth good of goodnesse: iust, true, good, are symbols, and notes both of the subject, and adiunct: as, a man in whom is iustice, is iust, &c. So *Petra*, *id est*, a rocke, is the denominant, or abstract, *Petrus Peter* is the denominate, or concrete, for the rocke is not so named of *Peter*, but *Peter* is so named of the rocke, *id est*, Christ or faith in him. For the abstract is the cause of the concrete, and that of the aduerbe. The concrete is the subject hauing a forme, or the subject with his forme whatsoever it be.

1 *Sine forma substantialis, siue accidentalis quacunque sit.*

¶ Euery thing is denominated of the next cause, not from the further remoued cause: as, the the Scriptures are diuine because they are immediately inspired of God. The testimonie of the Church is not diuine, because it is not immediately inspired of God to the Church.

Examples of Explication.

Iustice, iust, iustly. Freedome, free, freely: truth, true, truly. Liberalitie, liberall, liberally. Friendship, a friend friendly. Consulship, consull, Consullar. Goodnes, good, well. Vertue, vertuous, vertuously. Honestie, honest, honestly. Euill, bad, or naught, Badly, naughtily, euilly. Theft, the euish, and thiefe, to steale, the euishly.

Examples

Examples of Declaration.

The righteous Lord loneth righteousness.

If the sonne shall make you free, you shall be free indeed.

Iust men line iustly.

He that is inuend with godlinesse, is godly, and loneth godly.

If a man loue iustice, he is iust, and loneth iustly.

Libertas quoniam nulli jam restat amanti,

Nullus liber erit, si quis amare velit.

There doth no 1 libertie remaine,

to him that lines in lone:

Hee's manied hee's fettered,

whom womens lookes doe moue.

If a pasture be common, it is lawfull to feed together.

If iustice be praise worthy, then it is laudable to doe iustly.

Why should I maruell that euill men should speake badly of me?

The right of an heire is then chiefly to be lookt into when he obtaineth the inheritance.

If greatest praise be due to pietie, you ought to be moued when you see Q. Metellus so piously to complaine.

First, I say, it is the part of a good Senator, to come into the Senate house. Cic pro Domo sua.

If he liue continently, he is continent.

If David procured the death of Vriah tyrannously, then he is a tyrant. A contingent proposition, for the habite of vertue or vice commeth not of one good, or euill deede.

If Cambises did iustly spread vpon the bench the skin of the vniust fudge fleane of he was iust. It is contingent, for the cruell tyrant deserued no iust praise, for one act of iustice, because under pretence of iustice 3 he practised crueltie.

If he that doth valiantly, vndergoeth dangers aduisedly, and endureth troubles, be valiant, fortitude is also a valiant action, an aduised vndertaking of dangers, and suffering of labours.

I am a man, I thinke that no humanitie should be farre from

X

1 Examples from the cause.

Pietas est causa cur sis pios iustitia est causa, cur sis iustus. Propertius.

1 Argumentum a negata causa coniugata, ad negandum coniugatum effectum.

Compassum est causa compassendi. Iustitia est causa iuste actionis. Malitia est causa malitiae actionis.

16. 2. Iustit. iiii.

19.

Cic 2 de orat.

2 From the effect.

Effectum est boni Senatoris penice in senatum.

Continenter viuere est effectum continentiae.

Tyrannicum homicidium, effectum tyranni.

Executio iustitiae in iniustum est effectum iusti iudicis.

Fortia facta sunt fortitudinis effecta.

3 From the Subject to the Adiunct.

*Civis est sub-
iectum iuris
civilis.*

Item.

4 From the
adiunct.
*Severe iudicari
est adiunctum
severi iudicis*

1 One that
hath beene
Consull.

It is a coniugate
symbol of the
adiunct, to the
coniugate syn-
boll of the sub-
iect, *id est*,
Consull.

2 Coniugate
symbols of the
adiunct, to the
coniugate
symbols 3 of
the subiect.

*Coniugatiū sym-
bolum causæ, ad
concludendum
coniugata sym-
bula effectuum.*

2 Properly neat
heards songs.

4 Shepheards
songs.

Eclōg. 6.

*Libertas est causa
cur sis liber.*

Iustice (cause)
iust warre, warre
for iust causes,
warre iustly un-
dertaken,
effect.

from me, *Ter. Heaut*: man is the subiect of humanitie.

When as goods are taken away from the Citizens they are recovered in a manner by a ciuill action, and priuate Law. *Jerr. 1.*

The ciuill Law is equitie, or dained for them, which are of the same citie, to obtaine their rights *Cic. Top.*

Neither can he be seare in iudging, which would haue others seuer iudges towards him.

A King is worthy of Kingly honour, *Regius honor, est adiunctum regis.*

He that is of princely vertues, seemeth to be a Prince.

He hath not entertained me as a 1 Consular, or according to a Consulars dignitie, neither will I entertaine him as a Consull. *The argument is from the symbol of the adiunct denied, to the symbol of the subiect denied. Where there is also a like reason or argument from the like.*

Seeing that the whole cause was a 2 Consulars, and Senators cause, I needed the helpe both of a 3 Consull, and of a Senator. *Cic. in Pison.*

Examples of Confirmation.

1. Coniugate symbols of the cause to conclude the coniugate symbols of their effects.

Good men are indued with the gift of iustice: Ergo, they are iust. and liue iustly.

It is the propertie of a pastor or feeder, to feede, and sing 3 Bucoliks:

But Virgill is a pastor, because heretofore hee hath sung 4 pastorals, or bucoliks: Ergo.

The argument confirming (called the third argument, which is alwaies brought to confirme the theme or question) is from the coniugate symbol of the cause in the proposition, and from the adiunct in the assumption.

A conetous man hath lost his freedome: Ergo, hee is not free.

If iustice deserue not to be reprehended, neither is warre undertaken for iust causes to be reprehended.

But iustice is not ; neither warres.

The argument is from the 5 attribution of the coniugate symbol of the cause, to conclude the same attribution of the coniugate symbol of the effect.

6 To loue-sicke boy no freedome doth remaine: Ergo,

The loue-sicke lad's not free, but slavish swaine.

The argument is from the coniugate symbol of the cause (freedome) denied, to denie the effect (free.)

2. Coniugate symbol of the effect, to conclude the cause.

God dealeth most 1 bountifully with vs; Ergo,

There is in God the greatest 2 bountie.

The argument is from the coniugate symbol of the effect, to conclude the coniugate symbol of the cause.

They that live iustly are indued with iustice:

But good men live iustly: Ergo,

The argument confirming in the proposition is a coniugate symbol of the effect (live iustly) in the assumption the effect of good men.

3. From the Coniugate symbol of the subiect.

Euery man is subiect to humane casualties.

Chremes is a man: Ergo,

The argument is a coniugate symbol of the subiect, in the proposition (man) to conclude the coniugate symbol of the adiunct (subiect to humane casualties) in the assumption it is a *Genus*, or *Generall*.

If we be men, we ought to haue humilitie in vs.

The wealthy man is not wealthy; because wealth is not happiness.

The argument is from the attribution of the coniugate symbol of the subiect denied, to denie the same of the adiunct.

4. From the Coniugate symbol of the adiunct.

A 3 Consulars, and Senatours cause requireth the assistance of Consulls and Senatours.

But Catilines cause was such: Ergo,

Godlinesse is despised: Ergo, the godly are despised.

5. Cause attributionem ad eandem effecti attributionem concludendam.

6 Propert.

1 Symbol of the effect.

2 Symbol of the cause.

Coniugatum symbolum effecti, cum causa est iustus, seu iustitia predicta.

3 Coniugate symbols of the adiunct to conclude the coniugate symbols of the subiect.

Note.

Acolutbeticon.

¶ The consequence of coniugates is most firme, certaine, necessary, and mutuall. Therefore *Aristotle* termes it *argumentum, Acolutbeticon*, if the conditions aforelaide be kept.

CHAP. XLVI.

Of Notation, and the Name noted.

1 *est veritas, & recta nominis ratione sua origine.*

2 Name is the image, similitude, note, and representation of the thing named.

3 *Notatio arguit nominis originem, sed rem cum nomine nominata. Grammatica undam vocem, non naturam considerat.*

4 Whereof the names, and notations thereof is a symbol, or note.

5 *recta ratio nominis. 6 ratio nominis. Etymologia, seu vera ratio.*

Adam, why so named.

Notation is the 1 interpretation of a name, or word from the originall thereof; whereby a reason is shewed, why such a name is given to such a thing, that by the name, the thing it selfe may be interpreted, explicated, and knowne. For as the nature of the thing giueth a semblable 2 name: so the name is a note, signe, image, or symbol noting, and representing the nature of the thing. So that to interpret a name or word (according to 3 *Logik*) is to explicate the reason, and originall thereof from some 4 prime argument of the thing named or noted: as, for explication sake.

Adam, what is the notation, interpretation, origination, true reason, 5 *Orthotes*, 6 *Logos*, 7 *Etymon*, *Etymologie* of this name, or word? why was such a name given to the first man?

Ans: As the nature of the first-man gives a name like unto himselfe, so his name representeth and noteth his nature. For hee was called *Adam*, because hee was formed of redd earth.

Quest: What was that redd earth? was it the dust of the earth? what kind of dust? such as the wind bloweth abroad in the aire? dust of redd clay? or redd sand, or such where as golden mines are? or some elementary matter signified by the dust, as the seed, sperme, or quintessence of the whole earths body extracted and gathered as it were into the hand of the Lord by his power, and will, to which every creature yeeldeth it selfe in obedience?

Ans: our interpretation of *Adam* extends to redd earth, or dust, being confined within the bounds of our vnderstanding.

ding. Certaine it is that the name *Adam* expresseth the nature of his plasme or vessell. Therefore *Adam* new perfectles what *Adam* signified (so doe not wee) and the names of all things named by *Adam* were 1 essentiall, and true, 2 according to the truth, or nature of Gods workes. Which knowledge is lost by the fall, and corrupted by the curse; and so are most true names either 1 lost, corrupted, or 2 not understood. for as euill words corrupt good manners, so againe corrupt manners corrupt good words, and bring in foolish, vain and barbarous words: or if these 2 first names did remaine (as haply some doe) which were giuen by *Adam*, or of God at the confusion of tongues, (vntil the Hebrew names giuen by *Adam*, & the created Language was altered also from the originall) especially, yet we not knowing the nature of the thing, know not the nature of the word, & not knowing the nature and true sence of the word, know not the thing signified as signified thereby, but as the wine is knowne by the iuy bush.

1 *Adam* gave names according to perfect created knowledge, but we according to acquire knowledge, by sense, experience, observation, discourse, &c.

2 *Nomina prima sunt principia, et elementa rebus quorundam, quorum nulla notatio red-di potest ob defectum humani intellectus, archegais stoicheia*
3 *quod nomen obscure, & im-plicite significat, id notatio manifestat, declarat, & perducit ad rem cognitam.*

Notation therefore hath place, and vse 3 in explicating of things, to which names are giuen, and agree by some certaine reason, by which we are brought to the knowledge of the thing so named. And the reason of the name, so also the notation, or interpretation is taken either from the cause, effect, subject, adiunct, dissimilitude, or compare.

Notation is profitable especially.

1. In names giuen to persons and things by God himselfe.
2. Giuen of men by diuine providence, and therefore pretend some future thing, or are ominous.

3. In such as doe shew forth the nature, properties and effects of things, which are 4 giuen by Philosophers, Logicians, Lawyers, professors of science, &c. as are all 5 deriuative, and compound words giuen by men.

4 *Thesi, Kai phys,*
5 *positiue & natura simul.*
6 *Nomina flexa.*

And whereas there is no Language pure from mixture, vntil in some remote, 6 vnknowne, and barbarous places, it is to be noted what words be proper, what borrowed.

The Greekes borrow of the Hebrews, the Latines of the Greekes, and we as other nations also from Hebrew, Greeke

6 *Ubi omnes incola sunt indigena, & ab accessu hominum libere.*
See Auenarius
Latine, Heb. Lexicon.

Barbarous nations borrow of the ciuill, *ergo*, words rather descend, than ascend. 1. *Scire si fuerit curiosi indagatores rerum ex nominibus, vocumque interpres.*

Latine, and wee especially from French, Germane, Saxon, and Hebrew tongues, &c. Therefore

The name noted, is a symbol of the thing giuen by certaine reason, and counsell, to explicate, and expresse the same, and consequently the Originall thereof may be shewne.

The Notation argueth the name, and is thereof argued. And to what this Notation agreeth, to that also the name agreeth, & *contra*.

Admonition.

2. *Quia nomina eorum certo consilio ad naturam rerum significandi imponuntur.* Therefore Wisdome and knowledge is to be used (chiefly in great ones) in bringing vp new names, and termes: for euill words corrupt both mind and manners; as the Nick-name Puritane is an occasionall seede to Epicurisme, and Atheisme, From the matter. From the cause, procreant. From the Ad-iunct. From the procreant cause. From the effect.

1. Of Words, some are prime, and principall, or primitive, elements, and rootes of others, and hereof no Notation can be giuen by reason of defect, and imbecillitie of mans vnderstanding.

2. Some are deriuatiue, *i.* deriued from these originals.

3. Some are compounded of the originall words, and some of deriuatiues; and of these 2 Notation may be giuen. Hitherto belongeth Onomatopœia, see Chapt. 28.

4. Some are chancefully, and casually, and very often occasionally giuen without consideration of the nature of the thing, and for distinction sake onely, whereof there may be some conjecture vpon consideration of times, conditions of peoples, and other circumstances, but no certaine knowledge.

Examples of Declaration.

Adam, so named, because he was formed of redd Earth.

Eue, or *Euah*, of *Hauah*, Heb: *i. fuit, extitit*: because she is the Mother of all liuing, or being, *Gen. 3. 20.* *Serpent*, so called because he creeperh on his belly, Lat: *Serpens*.

Abraham, a compound word, of *ab*, or *abb*, Heb: Father, *ram*, high, and *am* a thick multitude of people couering the face of the Earth. The reason of the name, *Gen. 17. 5. 6.*

Ishac, or *jischac*, Heb: *risit derisit*, he laughed, or smiled: because *Sara* carnally respecting the order of nature laughed at the Promise, *Gen. 18. 12.*

Jacob, of *AKab*, Heb: *supplantauit*, because he tripped vp with the foote, *i.* deceiued his brother, *Gen. 27. 35.* This notation

notation *Eſau* maketh of his name, as ominous, or giuen by Gods prouidence. Another reason of his name, *Gen.* 25. 26.

Iehoua, was, is, and shall be, Heb: i. (*jod ſchevatum*) is a signe of the future Tenſe, *o* (*holem*) of the preſent; *a* or *ah* of the preter Tenſe. The word is deriued of *havah*, or *hainah*, *fruit, extit, is.* From his eſſence, and eternitie.

I Ioue, of *Ioua*, or *Iehoua*. For the Gentiles imitating the Iewes, and comparing their God with the God of Iſrael, called their great Idol *Ioue*. Hence they retained the Nominatiue caſe *Iupiter*, but they altered the Genetiue *Iupiteris*, into *Iouis*, *Ioui*, *Iouem*, & *Iouam*, which the Iewes vnderſtanding ordained that inſtead of this *I* foure-lettered name *Iehouah*, *Adonai*, or *Elohim* ſhould be read, and they added the points (which wee call vowels) of either of theſe words to *Iehouah*: as, *Exec.* 5. 5. *Iehouib*, hath the points of *Elohim* vnder-written, and *Pſ.* 34. 2. *baibonah* hath the points of *badonai* vnderwritten. Alſo when *Iehouah* is ioyned with *adonai*, it hath the points of *Elohim*: as, *Pſ.* 68. 2. *velehovib adonai*.

Ieſus, of *Iaſha*, Heb: *ſalvauit*, becauſe he ſaueth vs from ſinne, and death. From the effect.

Chriſt of *Chriſtos*, Gr: *anointed*; becauſe he was annointed, *i.* replenished with the holy Ghoſt, figured by the anointing oile, *Eſai* 61. 1. *Pſal.* 45. 7. From the Comparates.

David of *dod*, Heb: *i. louely, beloved*, becauſe he was beloved of God, &c. ſo called by diuine prouidence. From the Ad-iunct.

Noah, of *Noach*, Heb: *quieuit placide*, *i.* he hath reſted; becauſe in his birth his father reſted, or was comforted, and in him chiefly as a figure of the true comforter, and deliuerer Chriſt, *Gen* 5. 29. From the effect of the impellent cauſe.

Solomon, of *Shalem*, of the verbe *Shalem*, Heb: *inijs pacem cum aliquo*, &c. *i.* he hath made peace, &c. becauſe he was a Prince of peace, and had peace with all Nations, a figure of Chriſt, in, from, and by whom we haue peace with God, *Iſa.* 9. 6. *I Potens rationis, fortis, tribuitur fortibus, & cobuſſis.*

El ſhaddai, a name of God, of *el* Heb: *Deus*, God, which cometh

2 *Sufficientia*,
sacietas, *poten-*
tia.

From the Ad-
iunct.

commeth of *ail*, a ramme, so called, because he is strong, and the head of the flock; and *shaddai*, which is compounded of *she*, i. which, or who, and 2 *dai* sufficiency; because God is all sufficient, *Gen. 17. 1.* and giues sufficiency to all his creatures, 2. *Cor. 3. 5.*

Sabbath, or *Shabbath*, or *Shabbathon*, Heb: *Cessatio requies*, ceasing from motion, worke, labour; of the verbe *Shabath*, *cessavit*, &c. because it is kept holy to the Lord in ceasing from bodily Labours, and worldly cares.

From the cause. *Gospell*, of Gods and *spell*, Saxon, i. Gods Word.

From the Com-
parate, *similie*.
Sol in Lucis mi-
nisterium crea-
tus est, *Caldæis*
ministrare signi-
ficat.

From the Ad-
iunct.

Samson, or *Shimson*, Heb: of *Shem sh*, i. *sol lucem admini-*
strans, i. the Sunne giuing light; Because he was the Light, and deliuerer of Israel, a type of Christ, *Iudg. 13. 5.* or of *Sham*, *illuc*, Heb: there, and *Sheni*, *secundus*, i. the second time, because the Angell appeared the second time to *Ma-*
noah his Father, *Cap. 13. 24.*

3 *Psal. 76. 2.*
Psal. 122. 3. &c.

Ieru(alem), of *hieros*, Gr: *sacer*, *diuinus*, i. holy, diuine, or of *hieron* a Temple; and *Shalem*, Heb: *peace*, *integritas*, and *safetie*: because it was a Citie, Temple, and people holy to the Lord, and preserued in 3 peace, and safety by the Lord. A figure of the Militant, and triumphant Church of Christ: or of *Ierusshab*, Heb: *possessio*, *occupatio* *Legitima in facultates*, seu *terminos*: of *Iarash*, *jure obtinuit*, and *Shalom*, *pax*, i. *cuiusque rei integritas*, & *incolumitas*.

From the Ad-
iunct.

Iericho, of *jareach*, Heb: *Luna*, the Moone: of *ruach*, i. an ayre, or soft cooling, and refreshing Winde, which the Moone giueth in the night, *Psal 121. 6.* Therefore it is called *Iericho* of the casting forth of pleasant smells in the night. For Balme trees, Palmes, Spice, and fruit trees are there most plentifull.

From the sub-
iect, or object.

Peter, of *Petra*, Gr: a Rock, because he beleued and confessed Christ the Sonne of God; which faith in Christ, is called a rock.

From the simi-
lie.

Nabal, pronounced as *Nabhal*, or *Nanal*, Heb: of the verbe *Nabel*, to be yellow, to wither as leaues of trees and flowers. Figuratiuely to be wanne, or pale, faint, feeble, without naturall moisture, as withering leaues translated to
the

the minde, it signifieth foolish, vile, want of all moisture, and 1, Sam. 25, 29.
vigour of reason, and judgement. Hereof comes the Lat: *vilis*; the Greeke *phanos*; the Germaine *Faut*; the English
foule, foole, soulsome, filthy.

Euill, of *euil*, Heb: a foole, a dotard, dissolute, that rash- From the ef-
ly bindeth himselfe, and sweareth without regard. fects.

Myrrhe, of *Myr*, Heb: (of the verbe *Mayar*, *araynu* From the Ad-
just) i, *acris*, *amara*, *odorata*: because it is bitter, but of iunct.
pleasant smell: whereof the gr: *murrha*, & *muron*; ointment
of mirrhe.

Frankincense, because tis frank or strong in sent, or smell, From the Ad,
Lat: *thuis*, of *thuos*, a sacrifice, of *thuso*, to cast a smell, to burne iunct.
Incense.

Priest, of *Presbyter*, gr: an Elder: or of *Proestas preses*, a
president: because he ruleth, feedeth, gouerneth his flock.

Parish, of *Paroikeis*, gr: dwelling with, by, or among,
and *Parson*, of *Paroiken*, i. dwelling with, or resident a-
mong his people.

Kyrke, of *Kyriake*, gr: i. *dominica domus*, the Lords house, From the *kyri*,
the *tenuis* *Kappa*, or *k* changed into the aspirate *ch*, is Chyrch, iact.
or Church.

Brother, of Broodther, i. bred of the same stock, or ven-
ter; so is the gr: *Adelpbos*, of *a*, id est, *omos vnus*, & *Delphos*,
uterus, q. d. *Vterinus*, vel ex eodem utero, (*ther*) is a termi-
nation, as appears by hether, and shether, i. male, and fe-
male. *Frater*, i. *frere alter*.

Father, of *ab*, Heb: (where *b* is pronounced as *v* in *avnu*, by 1 Misplacing of
1 *metathesis*, it is *Va*, to which the termination being added, letters.
maketh *Vatber*, or Father: Whereof also *avnu* 2. Grandfa-
ther. The verbe is *Abah*, i. he would, he rested, he hath af- 2 Grand Fren-
fection or good will to, &c. Syriac, *Abba*; hence the gr: great.
Pater, Lat: *Pater*, Germ: *Bater*.

Mother, of *em*, Heb: so named of bearing Children, or of
em, by *metathesis* *mo*, i. a people or familie descended of
one, and the same mother, to which the termination (*ther*)
being added, maketh mother, Ger: *mutter*.

¶ *Metathesis*, or misplacing of letters, and syllables, is vsed Note.
in

in euery language, as well as correption, as waspe, for waspe. Correption of words is for brieffe, and smooth pronuntiati- on: so likewise in ordinary discourse we contract syllogif- mes euen to a word, *id est*, third argument.

Durand.

Noll, or to noll a bell, of *Nola* a Citie in *Campania*, where bells were first founded. Whereof a bell is in latine *Campana*. *Bell* seemes to come of beall, or bellow, which is the loud roa- ring of many cattle.

Beggar, of *bag*, *Heb.* meat of euery kind, and *gar*, a stran- ger, passinger, outcomling, of the verbe *gor*, to passe from place to place, or of *nagar*, *traxit*, because he draweth himselfe into strange places for meat of any kind.

Rascall, or *rascal*, of *heb.* *rashab*, and *rash*, *id est*, poore, beggarly, illuith, hauelesse, and *col*, or *cal*, *id est*, all or whole.

Dinell, of *gr.* *Diabolos*, lat *Diabolus*: a caueller, an accuser, q. d. diauell, or of doe euill, than it is spelled Deuill, So cal- led, because he doth euill, and turneth the trueth of God in- to a lye, and accuseth, and cauellereth against the Codly. *Iob* 1.9.10.

A Subject is Ido-
lis.

Tuesday of *Tuisa*, *Wedden* day, of *Wodden*, i, mercurie. *Thurs- day*, of *Thoar*, *Friday* of *Frisa*, heathen Idolls, to whom these dayes were consecrated.

Dinne, of *din*, *heb.* to contend in iudgement, to make a noise. *Dash* of *dish*, *heb.* to thresh, whereof commeth *daisb*, threshing, or beating out of corne.

Shogge, of *Shog*, *heb.* *erravit*, *inconsiderate se gessit*, i. he er- red, or did vnadvisedly, & we vse it most what in the euill part, as wee doe the word, ayle: as what ayleth thee.

Shagge, a terme of reproach semes to come of *Shog*, *Shag- ag*, or *Shag heb.* to do vnadvisedlie, in consideratie, ignor- antly, imprudentlie, vnawares.

Ragge, to play *ragg*, semes to come of *regesh*, *heb.* a tu- mult, or Companie. of *ragash* the verbe, i. to flock togea- ther, to expell, bear, or thrust out one. *psal.* 2. 1. *Lammab rageshu goim.* why doe the heathen furiously rage, rage is of *ragash*.

Dogge, may seme to come of *Doeg* by Contraction, be-
cause

cause hee barked against *David*, & was the cause why the 1. Heb. phrase
 Lords priests, were devoured, or eaten with the edge of
 the sword. Hence all such men are called doggs. *math. 7. 6.*
Psal. 22. 16. Phil. 3. 2. or of dog. *Heb. piscatus est*, i. he
 hath fished, for hunting may Comparatiuely be termed fish
 ing.

Hush, semes to come of *hush. heb.* the verbe is *hosh* he
 hastened, or mooued with violence, here of the Germ.
husch, i. flushs & our terme flush, properly of suddaine ris-
 ing of birds to flie, q. d. flie hush. whereof flash, the vio-
 lent moouing of waters.

Bagg. of *bag. heb.* properly a long side garment, figura-
 tiuely, a side purse, or vsurers satchell.

Purse, or *burse*, of Gr. *Byrsa*, properly an oxe hide, or
 skin, consequently of any other beast.

Heauen, semes to come of *heau* on, because it is heaued
 about the earth. whereof tis called *expansum*.

Madder, of *madad*, & *mad*, Heb. to measure, wherof *mad* From the com-
 the nouine, i. measure, because *mad* people are out of mea- trarie.
 sure, & order.

Gad, or *gadding* abroad, of *gadad. gad. heb.* to rush out,
 to run all abroad, as soldiours do, issuing out of the Camp.

Peare, of *pyrum*, & that of *pyr. gr.* fire: for the boughes of From the Simi-
 pearetrees grow vp in high flakes like the flames of fire, lie. *pyrus*, &
 broad below, and narrow at the toppe. *rams eius sunt*
pyramidales.

Peare maine of *Pyrum*, & *magnum. lat.* pyre maine, french,
 as it should seme: vnlesse it may be deriued of *Pexmanum*.
 very good. (an old word).

Pippin may seeme to come *Pipin* a french King, wherof it
 tooke the name.

Mamme (*vox infantiu*) of *em*, which is of *amam* vnusuall,
 Heb. hence the Germaine word *amme*, and *memme*.

Sodd, or *sodden*, of *zod. heb. efferbnit*, i. sodden, heated.
Nazzard, a word of reproach, i. a foole, semes to come of
netz. heb. a flower, and *Zol*. to play the dingthrift, or prodi-
 gall, not to care for his money, a flourishing prodigall.

London, 2 of Luds towne K. Lud a king of Britane. Eng-
 land,

land, of Engist land. Engist a king of Britane, as *Ægypt*, is deriued of *Ægistus*.

Boston, of Botulphs towne. Botulph an holy man or Saint.

Holland, of howle, or hollow land, i. lowe, plaine, Parchment, of at *pergamum*, or *pergamennus*, because it was first inuented at *Pergamus* in Asia,

Examples of Confirmation.

From the notation of the cause.

*That which is made of redde earth, is rightly called Adam.
But man was made of redde earth: ergo.*

The argument in the proposition is the notation from the matter to the name noted. In the assumption it is the matter itselfe, to argue the effect mattered, or made of the matter.

Refutation.

*That which is called Adam is made of redde earth,
An angele is not made of redde earth: Ergo.*

The argument in the proposition is from the notation, which is denied in the assumption, that therevpon the name also may be negatiuely Concluded.

From the notation of the effect.

Hec that saueth his people from their sinnes is truly named Iesus.

But the sonne of Mary saueth his people from their sins: Ergo.

The Argument argueth the consequent part of the question as the notation thereof. It argueth the antecedent part, as an effect thereof.

From the notation of the subject.

*He that is exercised in the studie of Diuinitie, is a Diuine;
But he is exercised in the study of Diuinitie: Ergo,*

The argument in the proposition is the notation from the subject to the name, in the assumption it is the subject occupying to the adiunct applied, although the force of the effect is intermixed.

From the notation of the adiunct.

The time wherein we are commanded to rest from all worldly motion of all thoughts, words, and workes is, rightly called the Sabbath.

Tempus designatum est subiectum verum in eo g. statum.

But the Seauenth day is such a time: Ergo,

The argument in the proposition is the notation: in the assumption, the adiunct.

Thus farre of the nominall, and simple primortiuus: The reall and compound follow.

CHAP.

CHAP. XLVII.

Of the reall, and compound primortines.

THe reall, and compound primortine arguments, are busied in the explication of the thing it selfe, and therefore are they called reall: and compound, because they are compounded of many prime arguments together.

The compound primortines are { *Distribution.*
Definition.

1 One thing depending on another by mutual consequence.

In both these there is a 1 reciprocall affection of arguing: for in distribution all the parts are reciprocate with the whole, and the thing defined with the definition.

Distribution teacheth how manifo'd a thing is: definition teacheth what a thing is, the former may be compared to a diameter, which is a Line dividing a circle through the middle, the latter to a perimeter, which is the circuite, or compasse of a figure.

In this rule of their reciprocall affection 4 things are signified.

1. A 2 mutuall affection of arguing betweene the whole, 2 Which is common to the parts, the definition, & thing defined *id est*, the one man to other equally, and 3 mutually arguing the other.

2. Being compounded, and of necessary reprocation, they are the maine principles, and seedes of the handling of all arts, and treatises, and also in method haue the chiefest place. For he that defineth, and distributeth rightly, and applyeth examples accordingly, to illustrate, hath perfected the worke, if they be but placed methodically, and in order.

3. By this kinde of reciprocat on here the 4 same thing and as it were the same essence is signified (*utrinque*) where in it excelleth all other arguments. For all the parts being taken together, are one whole thing, and the same that the whole is: so the definition is the same thing, that the defined is; as a reasonable soule, and body, is the same thing that man is, and a reasonable living creature is the selfe same also.

Y 3

4. Hence

*Regula distributio-
nis, & de
tionis.*

*Nequid desit,
nequid redundet.*

*Ars imitatur
naturam.*

4. Hence it followeth, that in distributing, and desyning there must neither be defect, nor excess: neither want, nor superfluitie, but complete equalitie according to the imitation of nature.

If in distribution, there want but one part, or be a part too much, it is faultie as is to be seene sometimes in naturall bodies. In definition also there must neither be want, nor more then enough. *Nec adesse, nec abesse, quod non necesse.*

CHAP. XLVIII.

Of 1 Distribution.

1 *Baslicos logos.*

Plato.

Note.

Distribution is
the Category
of the whole,
and the parts.

Distribution, is when the totall, or whole is Distributed into parts.

The Totall or whole is that which containeth the parts.

The part is that which is contained of the Totall or whole.

In the general, and Logically signification, that is termed the totall, or whole, that in any sort containeth parts: and those are parts, that are any kind of way contained of a totall, whether by their owne nature, or by reason of distribution onely, without which they are no parts.

Concerning the properties of the whole, and the parts.

2 *Rules.*

*Epagoge, id est,
bringing in of
parts.*

*Induction what
it is,*

1. As the distribution of the totall into parts is called distribution, so the collection or gathering together of the parts to constitute the totall, is called 2 induction. Induction is a progresse from the parts to the totall. Distribution is a regress of the totall into his parts. And as the name is to the notation, so is induction to be referred to distribution, even as there is the same way from *Thebes* to *Athens*, which is from *Athens* to *Thebes*. Therefore,

As by the helpe of induction vniuersall, and generall precepts and rules of art are found out, so is the truth thereof tried by distribution into parts, and examination thereof by their affection to the totall.

2. *Distrib-*

1. Distribution is taken, and fetched from arguments, ^{1 Toti Consensus} consentaneous to the totall, but dissentaneous among ^{neis, inter se dis-} themselves. For euery distribution is from the 2 causes, ^{sentaneis.} effects, subiects, adiuncts. So that in distribution, the affection of the whole to the parts, & *contra*, is consentaneous, and reciprocal: but the affection of the parts one to another is dissentaneous. Therefore how much greater the consent of the parts is with the totall, and dissension one from another, by so much more exquisite, and perfect is the distribution. ^{2 Omnis distributio est ex solis consentaneis.}

1. Concerning consent, it is either principall, and primary, as of the causes, and effects: or lesse principall, and secondary; as of subiects, and adiuncts. That is the most exquisite distribution, when the parts are essentiall to the whole, and the farther that the parts are from the essence, the lesse excellent, and more imperfect is the distribution. ^{ut consensio cum toto, & dissensio inter se maior fuerit, sic distributio accuratio erit.} *& contra.* ^{Consensio partium.}

2. Concerning dissension of parts, the least dissension is in things diuers, the next in disparates, the third in contradictories, the fourth in aduersatiues: and negatiues dissent more lightly then doe 3 affirmatiues. Therefore the greatest dissension is in aduersatiues, which are two affirmatiues, or positives absolutely opposite. Hence it is that distribution into two contrarie parts called (*dichotomie*) is the most exquisite, ^{3 Relatiues, and aduersatiues,} 4 difficult, and diuine. ^{4 Difficile, & diuinum est rebus partiri.}

Hereof is that golden rule of *Plato* in diuiding.

Thing (though right many in number) are to be reduced to the number of two, or into the next least number that may be, as of three called trichotomy. ^{Plato,} *Multi tudine infinita, sed duplicia, Plato.* otherwise a thing is broken, and mangled, not diuided. ^{Plethi men apeira, diuina ac.}

If in diuiding into parts or specials a totall, or generall occur not, then we may put twice 6 two parts, or specials for the two totals, or Generals, as in the distribution of cause *Ramus* doth. Cause is efficient or matter: or forme, and end. A trope is either *metonymie*, & *Irony*, or a *metaphore*, and *Synecdoche*, for dichotomie is not so necessary, that for it we should omit any part of the diuision, or distort the nature of things. ^{5 Ob defectum intellectus.} ^{6 Whole totals are vnderstood.}

CHAP. XLIX.

Of Distribution Primarie from the Causes.

Distribution is distinguished according to the distinction of the whole, and the parts: for it is the category, or to-pike place of the whole, and the parts.

It is either primarie, or perfect: or secundary, and imperfect.

The Primarie, is when the totall proper so called is distinguished into true, and symbolically 2 parts.

The totall properly so called, is either a 2 totall Integrall or a 3 totall generall.

The part properly so called, is either a 4 member, or a speciall.

The totall Integrall is distributed into his members: the totall generall into his specialls. And as those have the names of the whole, and part in distribution; so also without distribution; because the parts are the same thing that the whole is, *id est*, of reciprocal essence. Therefore,

The totall, or whole being taken away, the parts are not also forthwith taken away, but the formall coniunction, and constitution of the parts. For, first one speciall containeth the whole nature of the totall generall: and also one member, especially a principall member is denominated of the whole, and shadoweth forth the nature thereof. Therefore 5 by one part, we coniecture the totall. *Ex ungue leonem, E rostro aquilam.*

Primarie or perfect distribution is { Partition.
Dinision.

CHAP. L.

Of Partition of the Integrall into Members.

Partition is the distribution of the totall Integrall into members.

It

1 Symbols or
notes of the
causes or effects

2 To kolon, i. totum integrum.

3 To catholon, i. totum Genus.

4 Membrum, vel species.

The integrall in the effect, the members are the causes, i. matter, and forme.

5 Essentia membrum insinuat intellectui essentiam integri.

Anatome, mem-
brifimos. i. Parti-
tio integri in sua
membra.

It is called the whole, or totall integrall, because the parts do constitute according to quantitie the Integritye, or wholenesse (as I may say) thereof: as a tree, a body, an house, a chaire, &c. are totall Integralls, whose integritye, or wholenesse consisteth, and is made of their parts which haue the same mutuall, and reciprocall essence with their whole: for a house is the parts, and the parts are the house.

Therefore the Integrall is a symbol, or note of the effect existing, or being of the matter by the forme: as an house, tree, &c. is the effect of the parts existing, and being of the wood, or other matter by the forme, which is the figure, make, shape, or Constitution thereof.

The member is a 2 part of the Integrall, viz. Essentiall to it, composing, and constituting the Integrall: therefore the members are symbols of the essentiall causes, *id est*, of the matter, and the forme, wherein the whole essence of the Integrall consisteth. For the seuerall members containe the matter, and all of them conjoynd containe the matter, and the forme.

Therefore whatsoeuer agreeth to the whole or Integrall agreeth also to 3 the parts 4 conjoynd; (but not likewise to the parts disjoynd) for the essence, and nature of the Integrall resulteth of the constitution of the parts. Therefore the integritye, or defect of a part is rightly attributed to the 5 whole essence.

¶ Where it is said that the members are essentiall parts, it is not meant that they are the matter it selfe, and forme it selfe; but rather symbols mattered, and formed, *id est*, expressing of the matter by the forme, and by force thereof constituting the Integrall.

Admonition.

I haue 6 heere promiscuously (as most Logicians doe) inserted examples of imperfect distribution by the seuerall causes: because the totals, and parts are in logicall consideration, and practise taken equally in the largest sence, and therefore all examples are equally applied to the rules, and

*Integrum est
essentia e parti-
bus compactio.*

*2 Pars quanti-
tatiua, & pars
materialis.*

*3 Pro rata parte.
4 Sunt enim ipsa
essentia totius.*

*5 In sorte attri-
buto laudis, vel
vitii, &c. non so-
lusquequaq; re-
ciproc.*

*6 In this Do-
ctrine of true
Totals, and
parts.*

1 Perfect distributions occur more rarely without the Arts.

consecratories thereof, being 1 much more frequent in dayly use, than the perfect, and naturall totals, and parts : yet for distinct knowledge sake (according to my diuision of distribution, *Cap. 50.*) I haue handled them apart afterward, *Cap. 53, 54.* with their peculiar, and proper examples.

Examples of Declaration.

Examples of imperfect distribution.
An affection of the parts to the totall.

Man consisteth of Soule and Body.

Grammar is perfected by Etymologie, and Syntaxis.

Logike hath two parts, Inuention, and Disposition: Ram.

A Syllogisme hath two parts; the Antecedent, and Consequent.

The Antecedent hath two parts; the Proposition, and the Assumption.

The Proposition hath two parts, the Subiect, and Predicate.

The Decalogue is diuided into two Tables: whereof the first containeth foure Commandements concerning our loue towards God; the other containeth sixe Commandements concerning our loue towards our Neighbour.

Note,

In the definition of members or parts the Integrall is vsed to explicate the member, which is added to the Generall, common to them all: as,

Etymologie is a part of Grammar, that declareth the interpretation of words generally.

Note.

1 Diuiding of parts into parts.

2 id est, Integrall in respect of an inferiour, a member in respect of the superiour.

3 Giving integritie.

4 *Membrum habet rationem Integræ, id est, every member is an Integrall,*

Syntaxis is a part of Grammar, that teacheth the true joining of words together.

Concerning progressiue 1 suppartition of members, wherein they are 2 subalternately both Integrals, and members, they are diuided rather by the affection of the Generall into specials. But in anatomical suppartition or refection of the Integrall constituted of parts conjoynd, euery part is essentiall, substantiall, and 3 Integrall to the whole, and a 4 whole to his parts, as well as the bodie is to the Principall, or to all the parts: and the definition of the Integrall in Logike agreeth thereto, which respecteth not suppartitions, anatomical diuisions, or subalternities of members, but integration

tion whereby the totall is made a totall of all his members together.

2 *A man hath a body. Grammar containeth Syntax.*

There is a body in the essence of Man.

3 *The body is a part of man. A well is a part of an house.*

Invention is a part of Logike.

The whole Scripture was penned by 4 Moses and the Prophets, the Apostles, and Evangelists.

Philosophie hath beene described partly by the Greekes, as by Plato, and Aristotle: Partly by the Latines, as by Cicero, and Boethius.

The Romaine Lawes were made partly by their Kings, partly by the people, Senate, and Pretors, partly by the Emperors.

The Art of Logike is gotten by Nature, Doctrine, and use.

Every creature is ingendred either by generation, or putrefaction.

An house is built of stone, wood, lime, &c.

Of vessels in a kings house, some are golden, some of silver, some brasen, &c. 2. Tim. 2. 20.

Of apparell, some is silken, some woollen, Linnen, Leather.

5 *Young men goe to the Vniuersitie, that they may get learning, and learne manners, Office. 1.*

A living creature is either 7 downe-lookt, or upright countenast.

All the coagmentation, & composition of the body is dissolved and brought to diseases, and old age, either by heat, or cold, or some vehement motion, and inforcing thereof: Cic. de Orat.

8 *Servants are made so, either by the Civill Law, or by the Law of Nations, Institus. lib. 1.*

9 *The multitude of Cattle serveth partly for meate, partly for tillage, partly for carriage, partly for cloathing: Tusc. 1.*

Riches are desired, either for necessary uses, or for pleasures.

The 10 private Law (jus privatum) is gathered from the Lawes of nature, from the Lawes of nations (gentium) and civil Lawes (proprijs vrbis Romanæ.)

Vergils precepts concerning the heartening or manning of

Non quid in se, sed quid ad totum, (pro rata parte)

2 *The affection of one member, and the totall,*

3 *The affection of the generall is intermixed.*

4 *The parts efficient causes.*

The parts are the matter.

5 *The Integral effected.*

6 *The final causes the parts.*

7 *The formes are the Parts.*

The dissolution of the body is explicated by a distribution of the efficient.

8 *Servitude is explicated by the efficient.*

9 *The use of Cattle explicated by the distributed ends.*

10 *That toucheth the profit of all men particularly. Jus est, quod ad statum rei Romanæ spectat, quod in sacris, in sacerdotibus, & magistratibus consistit.*

Grounds is expounded by the partition of a threefold matter, dung, ashes, and burnt stuble : Georg. I.

Note.

As there is a manifold vse of this categoric in euery simple exposition or amplification, when the whole is referred to all the parts, or to one part, & *contra* : so the chiefeft vse heereof is in the partitions of Arts, Orations, and other great workes, wherein the explication of a longer matter is handled ; as in Poets, Oratours, Phylosophers, Historitians, &c. and chiefly Diuines, both in their Writings, and Sermons.

In Arts, dichotomie hath chiefeft place. In other Treatises humane, or Diuine the Proposite is parted into members, and handled in order. And this is the prime, and principall distribution proceeding from the maine head, and fountaine of arguments, *id est*, causes bringing science, perfection, and true knowledge.

Examples.

The worke of vergils Georgiks is distributed into foure parts, which in that whole Treatise, he prosecutes in order.

In the first he treateth of Tyllage.

In the second of Trees. In the third of Cattle. In the fourth of Bees, id est, Georgie, dendrographie, Ktenotrophie, mellis-ingie.

His *Aeneas* likewise (though more obscurely) he distributeth or dischotomizeth in these words.

Arma, virumque cano, Troia qui primus ab oris

Italiam fato profugus, Laviniaque venit -- litora, &c.

1 The theme,
or subject of the
whole worke.
2 3 The two
principall mem-
bers of the
whole worke.

He saith that he will describe the 1 armed man (*Aeneas*) which 2 fled from Troy, and 3 seated himselfe in Latium. This dichotomie he explicates in the next words by the particles & (and) & *quoque* (and also) or *tum, tum*, *id est*, that both in his journey or peregrination he was diuersly tossed by Sea, and Land : and also, that he suffered many things, whiles that he built Cities, and became the Authour, and founder of the Romaines.

Cicero

Cicero distributeth his Oration in the defence of *Murena*, into three parts according to the accusation. *I understand that of this whole accusation, there be three parts: whereof the one consisteth in the reprehension of his life: another in the contention, and striving for dignitie: the third in the crimes of ambition.*

In his Oration, *Pro lege Manilia*, he maketh a three-fold partition of the cause. First, *He will speake of the kinde of Warre.* Secondly, *Of the greatnesse of the Warre.* Thirdly, *Of the choice of a Generall.*

1 Unlawfull
suit, or bringing
for offices.

Sometimes Authors doe not in the beginning distribute their whole worke (or proposit) into parts; yet in the handling thereof they so distinguish the parts in order, that a partition thereof may be made.

Note.

So *Linus*, though not expressly in the beginning of his worke, yet in the handling thereof he distributes the Integrall or whole by decades, and by every severall yeare.

The Creation of the World is propounded by a dichotomy, but the other parts of the World are explicated distinctly by the adjunct order of daies without any other partition.

Gen. 1. 1.

¶ Such like partitions whether perfect, or imperfect are often vsed in any kinde of writing, and daily speech, to declare, and illustrate, that either the Integrall may be argued of the members, or they of it.

2 First member explicated by the Subject place, which is explicated by the adjunct gold, and that by the adjunct good, and by other, two Adjuncts.

Gen. 2. 10. And a river went out of Eden, to water the Garden, and from thence it was parted, and became into foure heads.

11. *The name of the first is 2 Pison: that is it, which compasseth the whole Land of Havilah, where there is gold*

12. *And the gold of that land is good: there is Bdellium, and the Onyx stone.*

13. *And the name of the second river is 3 Gibon: the same is it which compasseth the whole Land of Ethiopia.*

14. *And the name of the third river is 4 Hiddekel, that is it which goeth toward the East of Assyria. And the fourth river is Euphrates.*

3 Explicated by the Subject place.

4 Explicated by the Subject place, the fourth is only named.

5 A River went
out.
1 To water the
garden.

Here the 5 totall Integrall or whole being propounded together with the 1 end, is after explicated by distinction, or distribution into foure parts, and the names thereof, and by the subject places, which are also explicated by some adjuncts.

Examples of Confirmation.

We argue from the distribution of causes in a manner, as in prime arguments; except that heere all the causes are affirmed or denied, or else one is denied to deny the whole.

Therefore such Maximes may be gathered from the definitions of causes, and effects.

1. All the causes being affirmed, the effect is affirmed.
2. One cause being denied (much more if all) the effect is denied; as:

2 Of the parts
being efficient
causes affirmed,
the whole is al-
so affirmed.

If a man be instructed by 2 Nature, logicall Art, and exercise, he is a good Logitian.

3 One part (ef-
ficient cause)
denied, the
whole is de-
nied.

But the first is true: ergo, the second.

Hee hath not bene exercised in the 3 practise of Logike: ergo.

4 Argument is
from the deny-
all of instru-
mentall causes
to deny the
whole.

If he had done that euill deed, than he had done it with his owne hand, or by freemen, or by seruants.

But 4 neither with his owne hand, &c. ergo, Cic. pro Sex. Rosc.

There is a Tree: ergo, there is the 5 stock, root, and branches.

5 For there is
an affection of
reciprocation
of all the parts
with the whole.

There is a Ship: ergo, the hinder deck, foredeck, and steeke.

The deceased hath bequeathed an house to me: ergo, the heire must deliuer it to me with 6 foundation, wals, and rooffe.

6 The member
is essentiall
to the whole, i.
Comprehended
in his essence,
ergo, the Con-
sequence is ne-
cessary.

Maintenance is giuen to me by bequest: ergo, meat, drinke, apparell.

The Magistrate is the preseruer of the whole Law of God in outward discipline: ergo, of the first Table also.

The whole iudgement or suit is approued of God: ergo, to accuse, defend, and giue sentence.

If there be a mans body, then there are fingers also, &c.

¶ The

¶ The whole is not attributed to that thing, to which one part is wanting. *Note.*

The holy Scripture is the foundation of the Pastours of the Church: because it is the foundation of the whole Church.

He hath not the Art of Logike: ergo, he hath not Invention or disposition, or neither.

If the Ship sayleth; then the foredeck, hindeck, mast, sterne, &c. do sayle also, pro rata parte, proportionably.

If the house be mortgaged, then also the 1 yard, or plot whereon it standeth.

If the whole Frame of the World be governed by Gods providence, then all humane affaires also.

If Logike be not profitable, then neither Invention, nor Iudgement.

1 If a man be sick, then he is well neither in soule nor body.

If God doth good to all men, then to euery particular man.

If a man hath the Art of Logike, naturall philosophie, and morall he is a good Philosopher.

If the Senate hath decreed Ciceroes returne from exile, The order of Gentlemen hath approued it, the Citizens were acquainted with it, then he is receiued with the consent of the whole Citie.

If there be no sound part in the body, then the body is Corrupt.

If the Walls be ruinous, then the House is ruinous.

¶ Seeing that the members are essentiall to the whole, it is vnperfect, and maimed for the want of one member: therefore the vertue or imperfection of an essentiall part is rightly attributed to the whole essence; except the attribution of praise, dispraise, profitable, vnprofitable, &c. be not in each thing reciprocal: wherein the consideration of things with affection of arguments will shew the grounds of judgement.

Quintia, formosa est multis: mihi candida, longa, Recta est: hæc ego sic singula confiteor.

Totum illud, formosa, nego: nam nulla venustas,

2 Nulla in tam magno est corpore mica salis.

Ephes. 2. 10.

The essence of the whole consisting of members being taken away, either some, or all the parts are necessarily taken away.

1 Regula Iurisc. consultorum. Cum esset totum, cum sunt partes.

1 An argument conioyned of the Integral, and generall.

Of all the members affirmed, the totall is affirmed.

Ob viuis essentialis partis defectum, totum deficit, & manum est.

Note.

Imperfection is, first, an error, and that little, or great. 2. A deformitie. 3. A monster.

Casillus.

3 Ex vna parte negata ceterum totum.

Lesbia

*Lesbia formosa est : quæ cum pulcherrima 3 tota est,
Tum omnibus una omnes surripuit veneres.*

Quintia seemes to many beautifull:
Shee's faire indeed, vpright, comely, and tall:
These parts I grant, the whole I doe denie,
For tall, straight, faire, in beautie are not all.
For though shee be a personable maide,
Of pleasant speech she wants the louely grace,
Which is not seasoned with one corne of salt,
All beauty lies not in the damaske face.
But *Lesbia* is all beautifull indeed,
Shee's portly, faire, most comely, tall,
Conceited, witty, wise, of pleasant grace,
Of perfect beautie she had rob'd them all.

1. Heere of one part denied, he denieth, and euerteth the whole, *viz.* her speech is not seasoned with one salt corne of pleasant wit : *ergo*, she is not beautifull.

2. Of all the parts affirmed, the whole is affirmed : *Lesbia* hath all the parts of beautie : *ergo*, she is all beautifull.

Admonition.

In these symbols of causes, and effects. this is the maner of arguing. If the third argument, that is brought to confirme the question, be taken, and drawne from the Integrall, the parts or members are in the question : If it be drawne from the parts, the whole is in the question, as appears by the former examples.

2 *Diuisio generis in species.*
Totum vniuersale, vel genus. Genus significat communem essentiam specierum. ergo, extra speciem Ontas nihil est.

3 *Vniuersall, id est, signifying things hauing one common nature by one, and the same reason, or way.*

CHAP. LI.

Of 2 Diuision of the Totall Generall into Specials.

Diuision is the distribution of the Generall into Specials.

The Generall (genus) is a 3 totall, or whole essentiall to the

the parts or specials (*specibus*.) That is to say, the generall containeth in his signification that essence which is equally common to all the specials. Or, whose essence doth in common belong to all, and every speciall. Or, it is a symbol or note of the ⁴ common essence of all the specials. Therefore without the speciall it is nothing; because it is nothing else, but the common nature of all the specials, the notion, or idea whereof being imprinted in the notion of the minde is called *Genus*, or a totall vniuersall, or generall. Hence appeareth

The difference betweene the generall, and Integrall.

1. The members are essentiall to the integrall, *i.* the members are the causes constituting the essence of the integrall.

The Generall (*contra*) is essentiall to the specials: for it is the communion of the causes, whereof the specials equally consist: So that the integrall takes his essence from the parts, the Generall imparts his essence to the specials.

2. The integrall is neither in the seuerall members, neither doth his name agree to them: but the Generall in each speciall, and his name also agree to it.

The speciall is a part of the generall, whose common essence is contained in the signification of the generall. As euery speciall hath his proper essence from his owne ² proper ³ forme, which is not contained in the signification of the generall: so it hath also a nature common to it with all other specials, which common nature is called the generall. And to this common nature euery speciall is subiect, and therefore is said to be ⁴ predicated thereof.

The generall is both a totall, and a part to the speciall. It is a totall, or whole in ⁵ predication, and common signification, whereof, and wherein the speciall is contained. A gaine it is a part concurring to the constitution of the speciall; euen as a common matter is assumed and conuerted vnto and into the thing materied by the forme thereof.

Therefore as the generall is a totall in diuision, so it is a part in definition. *Contra*, The speciall is a part in diuision, but ⁶ a totall in definition. There reason is,

A a

The

⁴ Expressed by the terme genus or generall.

The generall is a note or symbol of the causes: the speciall of the effects, *Contra*: Integrall is a symbol of the effect, the members of the causes.

Genus primum est specibus; Integrallum est partibus posterius.

² So, there is more in the speciall, then in the generall.

³ Whereby specials are opposite, and contrary among themselves.

⁴ Predication what it is.

⁵ It is more large, and capacious then the speciall, and is not simply conuerted.

Expressio imaginis generis est in qualibet specie.

⁶ Euery speciall hath his owne forme, and the whole essence of the generall, which is a matter, and forme common to all, and euery speciall.

The speciall is contained, in the common, and vniuerfall signification of the generall, and the generall is contained in the essence of the specicall.

Examples of simple explication.

i. Brutalia
specifica, phanta-
stica, inemonica,
nam infinitum
aut valem vo-
antur.

8 Non propria,
sed communis
specierum natu-
ra conuenitur
sub genere.

A living creature is the generall of man, and beast. Living creature is the totall vniuerfall, or generall, whose essence; viz. a corporall essence indued with life and sence, or body, 7 sence-inliued doth commonly, and equally belong to man and beast. The common matter is [body inliued:] the common forme [sence.] As line man, and beast are the specials of living creature their generall, which haue in them the common essence of living creature both jointly, and seuerally. As for their proper formes, *id est*, 8 reasonable, and vnreasonable, they are neither contained in the signification of the generall, and are opposite one to another.

So likewise, man is a totall, or vniuerfall, whose common essence, to wit, corporall, living, sensible, reasonable doth commonly, and equally pertaine to euery speciall, indiuiduall, or singular man: as *Peter, Paul, Iohn*, &c. Which haue the common essence of man, and are disparate one to another by their speciall formes.

Likewise a Lion is the generall of this, or that speciall, and indiuiduall Lion, which are disparate also by their indiuiduall formes.

A Consecrary.

Hence it appeareth that the generall, and speciall are oratiue, compound, and symbollicall arguments expressing the force, and affections of many primes, *id est*, causes, and effects, by other names. For in living creature there is a corporall essence, which commonly belongeth to the specials; and a facultie of life, and sence, which forme commonly belongeth to the specials; & *Contra*, the specials containe the effects of their generall. Hence appeareth the excellence of the generall, and of the distribution, because the generall is the symbol and note of many essentiall causes, and scientitical as the causes themselves.

Ad-

Admission of the dissent of others from Ramus.

Obiect. Man is not a generall, but the lowest speciall. As *The Peripateticks, or vulgar logicians.* for Peter, Iohn, &c. this Lion, that Lion, &c. They are individuals, not specials, because they differ not in essence, and forme, but in certaine accidents.

Ans. 1. The affection of the generall is to be considered without any respect to the difference of the 1 specials among themselves. For they are rightly called specials, which haue one common essence of the generall. For it is sufficient for a generall to bee a totall essentiall to the parts, and so for the speciall to be a part of the generall, *id est*, comprehended of his essence. *Ramus, Quarum inter se differentia disparatum, vel aduersam non respectu generis.*

Ans. 2. The most specials or individuals haue their proper formes, whereby they are differenced, and disparated among themselves, and the vniuersalities, communities, or generalities gathered from them are generals, whatsoeuer they be. *2 Which is adapted into the forme.*

Ans. 3. One Lion differs from another, not in the common essence of lion-kind, but by their proper formes, which depending on the 2 corporeall matter in the common pound, hath the same varietie, and difference also with it. *1 By his common essence he is a lion, and no other beast, by his proper forme he is this lion, not that.* Therefore as a Lion differs not in the 1 common figure of his body from the Lion-kind, yet in his proper and individuall figure, whereby he is this, not that, and therefore differs: so also in and by his proper naturall forme or essence he is also a disparate or seuerall to another Lion, as *Individuals differ in forme and essence, not onely in the manner of being, but in existence in selfe;* common vse of reason shewes, when we say: of a differing nature; another kins thing: there is no comparison: of an excellent breede: of a good store: of excellent mettall, &c. though through we doe not hereby vnderstand accidents, but the whole nature, *id est*, matter and forme. *id est*, essence, from whence proceedeth operation, and acte, and accidents. Therefore the Lion differs from that by his proper essence, and not by existence onely, or manner of essence. *2 Themistius, & Averroes vult omniū animarum formā aruētē.*

Concerning man. The reasonable soule is a spirituall, and simple essence, and what the 2 edentitie, or difference of spi-

3 Corporea, ani-
mata, sentiens,
et brutalis locu-
gistica, phantaf-
tica, inuenonica,
4 Persona, id est,
per se vna, hyo-
stasis, substantia.

5 Operatio ra-
tionalis, et
brutalis operis
hominis.

6 Quoad animā,
seu spiritum an-
gelicum.

7 Qua subsistit
in hac persona,
et statu conditio-
ne que nature bru-
talis, seu plasma-
tis.

Distribution of
Generall and
Speciall.

rits is, it is vnkowne to vs. The *Psalme* is an 3 vniuerall na-
ture or essence consisting of matter, and forme. Of the vni-
on of these essences man existeth, and is therefore called a
4 person, wherein 5 either essence or nature hath his opera-
tion without diuision or confusion, but by distinct com-
munion; and therefore haue one spoteleme, *id est*, effect,
act, or worke.

Hence it followeth that there is the same 6 common es-
sence in euery indiuiduall man, but not the same 7 existence
or manner of essence, and therefore neither the same forme
to any two men in the world. See, chap. 24. in *Philosophy*:
obseruat.

The essence of vertue is to be an habite inclining the will
to those actions, that God hath commanded: but the ex-
istence thereof, is to subsist in some subiect, or substance,
as in the minde of *Iob*, *Ioseph*, *Zacharie*, *Paul*, &c. whereof
they are denominated iust, and these indiuiduall actions
iust.

The Generall is } most generall. *Genus generalissimum.*
Subalternate } *Genus Subalternum.*
The Speciall is } Subalternate } *Species Subalterna.*
} most speciall. *Species specialissima, ima.*

1 The most Generall is the prime, and highest, without
superiour, therefore it containeth all things as farre as, and to
what his common nature, or essence extendeth, which is
contained of none; as, in grammaticall Etymologic, a word,
is the most generall of significatiues, and explanatiues, con-
taining all, contained of none.

2. The Subalternate Generall, and subalternate Speciall
are the same thing respectiuelly: For being referred to the
inferiour speciall, it is 1 a generall, and being referred to
the superiour generall whereof it is contained, it is a speciall:
as, man is a generall to *Peter*, and *Paul*, but a speciall to li-
uing creature.

3. The speciall most speciall, is called indiuiduall, which
cannot be diuided into other specials, as euery particular,
and singular thing, *id est*, of this forme, and matter, or of this
existence.

As

1 And predica-
ted of the speci-
als contained
vnder it.

2 And subiect
to the generall
containing it.

As the most generall hath no superiour generall, so the most speciall hath no inferiour speciall: and all within the extent of these two are *subalterne*, i. Generals in respect of the inferiour, and specials in respect of the superiour, whereof are all *Subdiuisions*.

See Examples of Distribution in method.

Hence it appeareth that 3 distributions of generals into 3 *Que primaria est, scientifica, & optima.* specials are the most excellent: for as the generall most neerly consenteth with the speciall: so the specials most vehemently dissent among themselves.

And the excellence of such distributions appeareth by the difficultie thereof. For partly the essentiall formes constituting the specials are very obscure; partly words wherewith to expresse the generall and speciall are often defectiue. Therefore the formes in diuision are often vsed for the specials; because the forme, and the thing formed (which is the speciall) are of reciprocall affection. For the matter, and 4 *Animalium aliud loquens, aliud mutum. 4 Forma enim agit, materia patitur.* chiefly the forme constitute the speciall.

Examples of Declaration.

1. *The Generall is vsed to argue the Speciall.*

5. Grammar is the Art of Congruous speaking.
Rhetorike is the Art of eloquent speaking.
Logike is the Art of right reasoning.

6. A man is a liuing creature.
An Eagle is a bird. A Lion is a fourefooted beast.
A cedar is a tree, &c.

7. What is a cedar? It is a tree.

What is man without honest wit, and good manners? a beast.

What is an oyster; but a fish? what wood is this? Iuniper.

Logike, and Rhetorike are Arts.

Hethath hath all trees, hath the Almuggim tree.

If he be skilfull in all Arts, then in Arithmetike also.

If every liuing creature hath sence, than a snaille.

5 In these, and all definitions in arts the generall is vsed to argue the specials.

6 Generall necessary axiomes The generall explicating the specials.

7 The answer is by the generall to explicate the speciall.

1 Contingently true.

Note,

2 Simply added to the speciall by Grammaticall apposition.

3 Repeated with the pronoun relative to garnish.

4 To illustrate.

5 Vied with another singular, and indidicall note also.

6 With a speciall, and singular note, and added to the speciall by apposition.

7 The generall is premised to illustrate the speciall.

8 Chiefly in Arts where they are most accurately handled; and nextly in artificiall treatises, and discourses,

Sed omne quod honestum est, i. quatuor partium oritur ex aliqua.
9 In qua virtutis splendor est Maximus 10. I. beneficence, bounty, kindness.

He that practiseth all vertues, practiseth temperance also.

1 If he hath learned the Arts, then Musike also.

If he be virtuous, then he is courteous.

The Generall is not alwayes simply, and plainly, but diuersly vied to garnish, declare, and illustrate the speciall, both in common discourse, and Authors: as,

As an being a prouident, cautelous, and quick-sensit 2 creature. Iustice, 3 wherein the greatest excellence of vertue appeareth, whereof men are called good: Offic. 1.

Which 4 Vertue is called Prudence, of prouidence, id est, foreseeing: Cic. 5 And of that Vertue, namely prudence, this is the propertie: Cic.

There is nothing more excellent 6 than that that vertue, the gouernesse of the mind, namely Temperance, should not lye in darkenesse, nor be hid, but appeare in light: 1. Epist. ad Frat.

This vertue, viz. Iustice, is the mistresse, and queene of vertues.

And euery man is so specially to be honoured: as he shall be indued with those milder 7 vertues, Modestie, Temperance, &c. Offic. 1.

2. The speciall is vied to argue the generall, as more manifestly, and principally by 8 diuision; to also after other sorts as is aforesaid.

A word is either significatiue, or explanatiue.

An argument is either artificiall, or inartificiall.

An artificiall argument, is prime, or primeortine.

Disposition is declaratiue, or discursive.

Cicero diuideth vertue into fure Specialls; Prudence, Iustice, Fortitude, Temperance: which are not named, but distributed by their definitions, which is all one: Offic. 1.

Of Iustice there are two parts, 9 Equitie, and 10 Liberalitie.

Of iniustice there are two parts. to offer wrong, and not to defend from wrong.

Of Spenders there are two sorts, some are Prodigall, some Liberal.

Onid diuideth a liuing Creature into 5 Specials illustrated by

by their end, and Subiect places. viz. 11 Starres placed in the firmament, Birds in the ayre, Beasts on the earth, Fishes in the Sea, and Men to rule ouer all, that no Region might be destitute of his creatures, which may be reduced to dichotomic.

Metam 1.

11 Quibus
nimiam Ethnicis
tribuerunt.

Psal. 148. *David exhorteth the Creatures to praise the Lord, which after hee explicateeth by the Specials: see* [Psal. 147. 12. &c.]

Psal. 148.

Propositum ge-
nus per species
explicatur.

The multiplication of Specials serueth also to amplify and enrich a sentence with copie, and to adorne the same.

1 Thankfulnesse is the mother of all other vertues. Which he argueth by the Specials. *What is Pietie but a thankfull affection towards our Parents? Who are good Citizens? Who deserve well of their Countrie both in warres, and at home, but they that thankfully remember the benefits of their Countrie? who are deuout? who are Religious but they that repay due thankfulnessse to the immortall Gods with iust honours, and mindfull remembrance of them? what comfortable lining is there where friendship wants, and what friendship is there among vnrthankfull persons?*

Cic. pro plano.

1 The propo-
site, or generall.

Psal. 136. *David exhorteth to praise God. Which he amplifieth by an enumeration of the speciall mercies of God towards Israel.*

Psal. 136.

2. The Speciall is vsed to argue the generall after other sorts, *id est*, more obscurely in discourse, and context of ordinarie speech without accurate Treatises: as,

I haue iudged you worthy of the Consulship, for the other vertues of Continence, Grauitie, Iustice, Faithfulnessse.

Therefore of so many kindes there is no Creature besides Man, that hath any knowl'dge of God: hereby way of exception the Speciall seemeth to be, vsed to declare the Generall by diuiding a Liuing creature into two sorts in respect of their 2 Adjuncts.

Pro Muraia.

2 Distributio
generis in species
rara est extra
artes.

Examples of Confirmation.

Aristotle knew all Arts: ergo, Logike also.

He hath bequeathed all his siluer to me: ergo, his ready money.

No

No Art is gotten without a Teacher, and exercise : ergo, neither Logike.

All living Creatures breath : ergo, fishes.

Every virtue is praise-worthy : ergo, modestie.

All vice is to be eschewed : ergo, rashnesse.

All Arts are inlinked together among themselves : ergo, Poetrie, and Rhetorike.

Note, that in attribution, *id est*, in adding any thing to the generall, it must be common to all the Specials, not proper to one : as,

1 Because the generall is essentiall to every speciall,

A living creature is winged : *ergo*, Man : winged is proper to one Speciall, therefore it cannot be concluded of another.

He is skilfull in musique : *ergo*, he is an artist.

There is sale made : *ergo*, there is a contract.

A he is to be reprov'd : because it is a vice.

He hath made a promise : ergo, he hath bound himselfe.

Commiseration disturbeth not reason : ergo, every motion of passion disturbeth not reason.

2 Contingent.

2 Cato was not liberall : *ergo*, not vertuous.

Iustice is to be desired : ergo, vertue.

Note that in attribution if it be common to all the Specials, it concludeth the generall, else not : as,

Man is immortall : *ergo*, every living creature is immortall. *Non sequitur* : for neither is man every living creature, nor the Attribute (immortall) common.

All constancie is praise-worthy :

All constancie is confidence : ergo, some confidence is praise-worthy.

3 Exemplificationes sunt, quae arguent similia, specialia sunt, quae arguent genus.

Nam eorum inductione praecepta artium colliguntur.

Every wise man is to be heard / speak in controuersie :

Some wise man is poore : ergo, some poore man is to be heard.

To this place belong also 3 speciall examples, whether one alone, or more be taken together by induction, which is a collection of many Specials to proue and conclude a generall.

1. Induction.

Ephes. 1. 4. 5. 6. &c.

We ought to be thankesfull to God for our Election, Creation, Redemption, Vocation, Iustification, Adoption, Sanctification :

tion: ergo, for 4 all the spirituall blessings of God in Christ.

4 verse 3.
Ouid, Trist. 4.

The Physician, Pilotes, and soldiers vertues are tried in hazardous, and difficult cases: ergo, all vertue.

The common people of Rome hath a good opinion of Milo, the order of Gentlemen hath a good opinion, the Senate hath a good opinion of him: ergo, the whole people of Rome.

Drunkennesse brings a yong man to destruction, lying doth the like, theft doth the like, swearing doth the like, lust, fulnesse, and idlenesse doe the same, 5 neither can the contrarie be seene in any vice: ergo, euery vice bringeth a yong man to destruction.

5 This is vsed to supply the place of many more, and all the specials.

1 Cic. The Romaines left not the Citie at the comming of the Frenchmen: neither shall Pompey leaue it at Cæsars comming.

Two single examples.

Pomp. Themistocles forsooke Athenes at the comming of Xerxes, with an infinite troupe of horsemen, and footmen: ergo, may I also.

1 A dialogue of Cicero and Pompey approving their opinions by examples.

Cic. But Pericles left not Athenes, and our owne Contrie-men kept the Towre the Citie being taken: ergo, it is not to be left.

¶ In examples, the equall, and like reasons, and also the vnequall, and vnlike reasons are 2 seriously to be considered: else examples, and wagers are fooles arguments; whereas contrarily, they haue great force both in perswading and mouing affections.

2 Else, as they are most powerful (apud vulgus) so most deceitfull, and therefore wooden daggers for Cherilus.

Vt in citatibus auctoritatem habet senectus: sic in exemplis auctoritas. Cic.

Exempla veterū plus valent.

CHAP. LII.

Of the vse of the Categorie.

There is great, and common vse of the totall, Integrall, or Generall; and of the parts, members or specials for Copie and plentie both of matter, and words: as when the Proposite is first briefly propounded; and then declared, explicated, amplified, enlarged, furnished with members, and specials, either all of them, or some, or one of them, & con-

Modus augenda, & alitanda orationis obuius, facilis, & expeditus.

3. *Alius repetendum vultur, &c. Species tractantur, & probantur per genus reductione: Genus tractatur, & probatur per species inductione. Dilatio pulcherrima fit per subpartitiones, & subdivisiones.*

tra. For daily experience in common discourse plainly shewes it to be the most obuious, manifest, ready and easie way to amplifie a speciall or particular sentence, called hypothesis, by 3 retracting, or recollecting it to his generall head, or fountaine, which giueth greater light, and vnderstanding thereto for contemplatiue knowledge, and science: and also to amplifie a generall sentence, called (*thesis*) by deduction, and deriuing it to the specials for practicall knowledge, and vlc.

But the principall, and most euident vse heereof is, and appeareth in the partition or the diuision of the totall; When as Authors in the handling of any Art, or propofite, distribute the Totall into members, or Specials, which after they handle in order.

And then by proper subdiuision, or suppartition (alwaies enriching the same with other genuine satting arguments, garnished with Rhetoricall tropes and figures) come at length to absolue and finish the worke to the great profit of their Readers, and hearers, for true scientificall knowledge, and right practise.

An example of Dilation.

The Propofite is: Hee hath riotously wasted all his substance.

This is copiously amplified by explicating the many formes of possessions, and waies of vaine expence.

Whatsoever descended to him by inheritance from his father, and inother: whatsoever fell to him by the death of his brother: whatsoever was giuen by bequest of his friends deceased: whatsoever dowrie (which was very great) came by his wife: whatsoever he receiued of his vncles liberalities: whatsoever otherwise befell him, which was very much, as it is to many well knowne; all that he hath spent most vaine-ly, prodigally, dissolutely. All the ready money, plate, and vessels, farmes, houses, grounds, and cattle whatsoever was giuen to him, or fell to him by the death of his friends; yea, his owne farmes, leases, moueable goods, and what patri-
monic

1. These parts may be further enlarged by suppartition into their particles, or enumerations of each particular.

monie focuer was left him, all that hath he vtterly wasted, and swallowed vp by his inordinate, luxurious, and beastly living, in maintaining of leud harlots, and adulteries, in feasting, drinkings, reuelings, wagerings, dicing, carding night and day, in sumptuous appparels, and vaine change of fashions, &c. so that he is quite bestript of all, and ready to slip into the yron grate for want of lodging. This totall is amplified by the specials following.

In like sort may the Gunpowder Treason be amplified by the enumeration of all the particular calamities, that should haue followed thereon if it had taken effect.

The Scriptures affoord infinite examples of dilatations, from this Category. And there is no treatise wherein euident declaration is affected, or affections moued, but it is stored with such dilatations.

CHAP. LIII.

Of the Notes of this Category.

THe whole, and parts are discerned by reason without notes: yet for distinction & plainnes sake, and to take away ambiguitie many times, and sometimes of necessitie they are expressed.

1. These vniuersall particles are notes of the General: 1 Notes of the all, euery: whosocuer, whatsocuer: without exception: General. none: none at all: nothing: no man: no body: not one, when they doe absolutely, and without ambiguitie agree to the argument of Confirmation: as, *all, and euery lining creature hath sence: Ergo, an oyster, cockle, &c. which haue feeling without locomotion.* *Imus, quilibet, quisque, unusquisque, vniuersus, singuli, nemus, nullus, nihil.*

Note.

1. All, is a distributive particle signifying euery speciall, and indiuiduall. All, in English, is the plurall number, and euery is the singular: as, *all men are sinners. Euery man is a liar.* *Pas, omnis, notatu, genus, et discretan quantitatem.*

Zabarell.

2. All, is a collectiue, signifying the whole: as, *the new Testament is inspired of God, because all Scripture is given by inspiration, viz: the whole Scripture, given by the Prophets, and Apostles.* *Holos, totus, potant integrum, et continuam quantitatem.*

Apostles: Not other Scripture, as Aristotle, Plato, &c.

3. All signifieth the greatest part, and almost all, or as good as all: as, Gen. 6. 12. *All flesh had corrupted his way, but Noe is excepted.*

II. Notes of
the Integrall.
Scaliger.
Integer, totus,
plenus.

11. These are notes of the Integrall. Whole, intire, perfect, full, complete, absolute: as, *Every part of the world is limited with his bounds: because the whole world it selfe is so limited.*

The doctrine of predestination ought to be preached: because the whole Gospell ought to be preached.

III. Notes of
the Speciall.
Alquis, quidam
non nullus, non
nihil.

III. These are notes of the speciall: 1. Every particular example brought to proue a sentence.

2. These particles: some, some what, somebody, any, not none, certaine: as, *some man is learned. Some living creature is a man.*

Notes of the
member.
Pars, particul,
partio, membru,
articulus,
punctum.

III. Notes of the members are: part particle, member, portion, chapter, article, point, particular: as, *it is a great part of goodnesse to be willing to be made good.* Seneca.

CHAP. LIIII.

Of Imperfect Distribution.

1 Not symboli-
cally.

2 They supply
the place of
true parts.

3 Hidden and
unknowne.

4 Therefore
called imper-
fect.

5 Because it is
distributed.

6 Because di-
stribution is
made into them.

1 The effects.

2, the specials.

Imperfect Distribution is when the whole is distributed into parts 1 improperly so called: because they 2 shadowe forth the 3 true parts with other bare, and distinct arguments not symbolically, nor compound, imperfectly shadowing, not 4 perfectly constituting the true parts.

And although they be not the parts of that which is distributed, yet both that which is distributed is called the 5 totall or whole: and they are called 6 parts: as, when those that are causes, are distinguished by their effects, the *genus* or generall of all those causes is called a totall, and the effects of those causes, parts: when notwithstanding that generall is not their totall properly, but the totall of his specials: neither these effects, the parts of that totall, but the effects of the true parts, *id est*, of the specials, 1 wherewith 2 they are

disting-

distinguished, and in some sort described with the generall:
as, *Of saylers some climbe the mast, some run along the hatches,*
some emptye the pinke, &c.

Here the Totall, is Saylers, which is the generall to each particular, The Parts are, to climbe the mast, &c. Which yet are not the parts of the generall, but the effects of the specials, *id est*, of every particular Sailer, by which effects the specials are distinguished among themselves.

Imperfect distributions are 2 commonly, and chiefly v-
fed: for true, and proper members, and special being difficult,
both through the obscuritie of the things themselves, and
weaknesse of our vnderstanding, these simple and bare ar-
guments readily and easily offer themselves to supply the
place of the perfect. But whether they shal low forth mem-
bers, or specials, that the totall easily sheweth, and they are
also often exprest in plaine 3 termes.

Imperfect distributions are fetched from 4 all the kinds
and wayes of consentaneous arguments, and take their
names from the affection of the parts to the totall. There-
fore,

Imperfect distribution is from the causes, and effects: from
the subject, and adiuncts.

*2 Frequens eorum usus vari-
tatem, & effectum perfectionis
supplet.*

*3 Integrals, ge-
nerals, mem-
bers, specials.*

*4 Non symboli-
ce, seu composite,
sed nude, & sim-
pliciter, a quous
consentanea.*

CHAP. LV.

Of Imperfect Distribution from the Causes.

Imperfect Distribution from the Causes, is when the parts
are the 5 Causes.

Examples of Declaration.

Testimony is diuine, or humane.

Images were made some by Phidias, some by Policletus, &c.

Here is a distribution of the generall into specials, yet the
specials themselves are not put, but their efficient in their
stead, whereby they are distinguished among themselves,

Law is either Gods law, or mans law.

*Humaine knowledge is twofold, one is by the sence, another by
the vnderstanding.*

*5 Viz Verarum
partium, qua in-
ter se istis causis
distinguntur.*

*1. From the
efficient,*

The bookes of the Maccabees are not canonically: because they are not Prophetical: nor Apostolical.

3. From the matter,

Of Idols some were of gold, some of silver, &c.
Of vessels some are golden, some silver, some wooden, some stone.

3. From the forme,

1 Formæ ædificiorum.

A sicle in the law, is either of silver, or of gold.

Of Idols some were formed into the shape of man, some of beasts, some of birds, serpents, &c. Distribution is made from the common forme not the proper: for the 1 proper with the generall constituteth the speciall.

4. From the end,
Dan. 12. 2.

Of Images some are made to religious, some to civil uses.

And many of them that sleepe in the dust of the earth, shall awake, some to everlasting life, and some to shame, and perpetual contempt.

CHAP. LVI.

Of Imperfect Distribution from the effects.

Imperfect Distribution from the effects, is when the parts are effects.

Examples of Declaration.

In a shippe some Marriners climbe the mast, some runne by the hatches, some emptie the sinke, and the Pilot holdeth the Sterne.

The distribution is of the generall (Marriner) into specialls, which specialls are distinguished by their effects, and offices among themselves.

Civ. Offic. 1.

Good Magistrates are to practise two precepts of Plato, The first is, that they so maintaine the good estate of the Citizens, that forgetting their owne private commodities, they referre all their actions to that end.

The second is, that they equally regard the whole body of the common wealth, least that in caring to maintaine one part, they neglect the rest.

He is liberall, that with his goods doth either redceme the captives,

I. Booke. *Of Imper. Distrib. from Subjects.* 209

captives, or pay his friends debt, or helpeth him in the marriage of his daughter, or that doth further him in the obtaining and increasing of his estate. Liberalitie is heere explicated by the distributed effects.

C A H P. L V I I.

Of Imperfect distribution from the Subjects.

Imperfect Distribution from the Subjects, is when the parts are subjects, *id est*, when the true parts being understood, are distinguished, and shadowed by the subjects.

Examples of Declaration.

Vertue is either of the vnderstanding, or of the will.

Euery lawe that wee vse belongs to persons, things, or actions.

Wisedome appeareth in God, Angels, and men.

Philosophie is exercised in speech, manners, and nature.

Of men some lue in the Citie, some in the Country.

Theologie treateth of the Law, and the Gospell.

That law of nature is not onely proper to mankind, but to all creatures, that are in the aire, earth, and sea.

Wheat is either most excellent, as in *Sicilie, Africa, Thrassia, Assyria, Egypt*: or indifferent, as in *Germanie, France, Italy, &c.* or the worst, as in *Pontus*.

There be three parts of the whole accusation, the one whereof is in the reprehension of his life, the other in the contention of dignitie, the third in the crimes of ambition.

Pro Murena.
Accusationis
membra subiectis suis distincta.

Of goods there be three kinds, some of the minde, some of the body, some of the whole man, which of the efficients are called the goods of Fortune.

Examples of Confirmation.

He that is in heauen, earth, sea, and hell, and euery where, cannot be fled from:

But

But God is in heauen earth, &c. *Ergo*:

If in apparell one kind belongeth to priuate men, another to the Magistrate, &c. then there is a distinct, and decent comlineſſe: to be vsed in apparell.

But the former is true: *Ergo*,

The morning is best for studie.

It is now morning: *Ergo*,

Catullus.

Virginitas tua non tota est; ex parte parentum est;

Tertia pars matri data, pars data tertia patri:

Tertia sola tua est, noli pugnare duobus,

Qui genero sua iura simul cum dote dederunt.

Thy whole virginie is not thine owne;

It partly to thy parents doth belong:

A third part to thy mother giuen is,

A third thy father ow' th: do them no wrong.

A third alone, no more thou challenge maill,

Against two parties doe not thou contend,

Who both their rights with dowry gaue to me:

Then two are mine, the third I pray thee lend,

To me thy selfe, &c. q. d.

He that hath two parts of thy virginie, to him thou oughtest not to be refractarie and froward:

But thy husband hath two parts, which with thy dowrie he hath receiued of thy parents.

That her parents had two parts he proueth by distribution: *Ergo*, thou oughtest not to be so froward.

Admonition.

The distinction of a word into sundry significations belongeth hither. For words are notes or signes of things, and therefore adjuncts. If it be not rather an enumeration: as, a dog, is a beast, a fish, and a starre. 2 A Bull signifieth a beast, a starre, a froward person, and in Latine, a mountaine (*Taurus*.) *Contra, Synonymas*, are many words of one signification: as, an Image, an Idoll, a picture.

1 *Mutla vnius rei nomina, vel vnius nominis significata non diuidendo distincimus, sed enumerando recensimus.*

2 Called Homonyma.

3. Called Synonyma.

C A H P. L VIII.

Of Distribution from the Adiuncts.

Imperfect distribution from the adiuncts, is when the adiuncts are parts of the thing distributed.

Examples of Declaration.

Of men some are vertuous, some vicious, some godly some sinners: Some rich, some poore.

Man, is here the Generall distributed into Subalternate specials, which are distinguished by the adiuncts, to which also euery indiuiduall man is subiect: as, riches, and puer-tie are adiuncts, but rich men, and poore men are the specials of (man) the generall, which are distinguished by these adiuncts among themselves.

The Law of God is either written, called the Scripture, or not written, called the Law of nature.

The Conenant of Grace is either old, or new.

All France is diuided into three parts, the one whereof is inhabited by the Belgians, another by the Aquitaines or Guians, the third by the Celtes.

*Casav. 1. Bel Gal.
Gallia distribuitur
adiunctis
incolis.*

Ourd diuideth the world into siue parts, or zones by the adiunct dispositions of the ayre, viz: into the parched, or scorched zone, two cold zones about the South, and North poles, and two temperate, the one with vs, the other with the 1 Antipodes.

Of creatures, some are tame some are wilde.

*1 Whose feete
are opposite to
ours.*

Of Logickall axiomes some are true, some false, some affirmed, some denied.

Of Arts some are generall, some speciall.

Of habites some are good, some euill.

Of Arts some contemplatiue, some practicall.

*Totum est genus,
species autem
his adiunctis
adumbrantur.*

Accidents or adiuncts are subiects also in a seuerall relation, or respect.

The Distinction and enumeration of adiuncts serue to explicate, declare, amplifie.

Examples of Confirmation.

The whole Church hath excluded the apocryphall bookes from the Canonical Scripture; because both the Iewish, and Christian Churches haue excluded them.

Sinnes are not equall; for some are haynous crimes, some are light offences.

Popish Bishops, and Priestes haue no calling: for it is neither ordinarie, wherein the orders appointed by the sonne of God is not kept, or extraordinary, whereof besides the ordinarie the sonne of God is the Authour as often as such neede requireth.

Euery good Emperour is indued with military skill, verue, authoritie, and felicitie:

But Pompey is indued with these: *Ergo,*

Admonition.

If that which seemeth to be distributed, hath the condition, or reason of a Subiect not of a Totall, then it is rather an enumeration of Adiuncts then a distribution. Otherwise it is a perfect distribution of the Integrall, or Generall into their members, or specials, which are distinguished by these adiuncts. And the same is to be said of all imperfect distributions.

CHAP. LIX.

Notes of Distribution in generall.

Partes, membra, alter, hic ille, alius alius, duplex, triplex, &c. First, Nounes Plurall: parts; members; specials; particulars; the one, the other: this, that; double, three-fold, foure-fold, &c. bipartite, tripartite, quadripartite.

Secondly, Verbes: to part, to distribute, to diuide, to parcell, to particularize, or to be parted, &c. to conteine, to com-

comprehend so, or so many parts or points, or to be comprehended in them.

Thirdly, Aduerbs: partly; hence; thence: on this side, on that side; both, and also; now, than; now, now; sometimes, some times; as, God worketh with meanes, some times against meanes, sometimes without meanes: So, sometimes, now; once, in times past, now; first afterwards: as,

I haue loued you, being prouoked first with your loue, afterward with your benefite: ad. Attic. lib. 4.

Fourthly, Conjunctions copulatiue: and, and also; both, and; neither. nor; as, *all our strength is placed in the mind, and body:* Salust.

Disiunctiues, either, or; whether, or; but (*vel*) is sometimes declaratiue.

Fifthly, formes of question asking, how many parts? how many fold? how many waies? meanes? sorts? fashions? what be the specials? particulars? points? articles? &c.

Sixtly, Enumeration of many things without forme or respect of distribution. *Rom. 1. 29.*

Seuenthly, Not only, but also; which also includes a comparison from the greater. *Rom. 4. 16. That the Promise might be sure to all the seed, not to that only which is of the Law, but to that which is of the faith of Abraham, &c.*

Partire, distribuere, disindere, dirimere, diducere, continere, comprehendere, complecti tot partes, &c. partim, partim, hinc, illuc; hac, illac; nunc, nunc; primo, post; &que, quoque, ac, atque, nec, neque; et, et, cum, tum; cum, tum; aut, aut; vtrum, aut, vel: quot partes? quot simplex? quot species? quot modi? quot sunt? &c. Non solum sed etiam.

CHAP. LX.

Of Definition.

Definition, is when it is 1 explicated what a thing is. 1 Expounded, For the whole essence or nature of a thing is included or interpreted in the definition, which is therefore the fountaine of all Science. by certaine arguments. And it is called a definition, because it boundeth or terminateth a thing within the proper 2 limits of his owne nature: *Ergo dicitur horificos logos* Or, because it explicateth a thing concluded within the precincts of it owne nature. Therefore such is the identity of the definition, and the thing defined, that the one

is vsed for the other. Hence it followeth that euery definition is proper, 3 brieft, and 4 plaine.

Definition is perfect or imperfect.

3 Cum nihil de-
sit, nihil redun-
det, & genus
proximum su-
matur, cum vl-
tima differentia
sui forma.

4 sine requi-
sitione vocum.

5 Katothen.

6 Logos oultia,
i explicatio essen-
tia.

7 Genus &
forma sunt cor-
pus et anima de-
finitionis. See
Chapt. 51.

7 Matter, and
common
forme, are the
matter, or bo-
die.

The perfect, is 5 properly called definition; The Imperfect, description. The perfect, is immediate, because it consists of essentiall causes. The Imperfect mediate, because it consists of other arguments. Arist. *dia ti, & hōti*. Therefore 6 Perfect definition, is that which consisteth of those causes alone that constitute the essence of the thing defined, *id est*, such as are comprehended in the General (*genus*) and the forme: for these two constitute the whole essence of a thing.

The reason is. The whole essence of a thing is partly common, partly proper. The common essence is the 7 matter, and common forme (common to all the Specials) which is the Genus or Generall. The proper essence is the proper (specificall) forme. Therefore the causes constituting the essence of a thing are contained in the 8 generall, and the forme. *Hinc perfecta definitio nihil aliud est, quam uniuersale symbolum causarum essentiam rei, & naturam constituentium: ex. gra.*

8 Essentia cor-
porca, vltima vita,
et sensus.

9 Forma spe-
cies. Genus di-
citur materies
res, et pars for-
me, que etiam
forma communis
dicitur.

Man is a 8 living creature 9 reasonable.

A living creature is the generall, whose essence is common matter, and common forme, *id est*, sensitiue life, which is the matter, or corporeall essence of man; and reasonable, which is the proper forme of man, both which constitute his essence primely, and definitiue.

Admonition.

Life, and sence, or sensitiue life called the common forme, (because it is common to all the Specials, reasonable, and vnreasonable) is not a 1 part of the soule of man, but of his corporeall essence which is the conioyned or vnitied instrument of his soule; in respect whereof one man existentially, not essentially differs from another: vnlesse a man will say that the difference of men proceeds from the Angelicall spirit

1 Though Re-
mus call it, pars
forme.

spirit without the brutall nature, which then should adapt and coadunite the brutall nature to it selfe, and into it selfe, as all corporeall inseparate formes doe. But man as he is a brute begetteth a man.

*Homo qua beatitudinem
generat hominem
brutum.*

But when *Ramus* saith, that the whole forme of man is comprehended in the facultie of life, sence and reason, he meaneth the soule informing by vnion, whereby a man is that, which he is, that is a man and no other creature.

*Vita sensitiua est
pars forme, non
pars anime ho-
minis.*

¶ Some adde hither the definition of a word, or terme, which explicates the signification, and meaning of a word by other more knowne, and plaine words. It is called the 2 interpretation of a word. This explication is made either by a Synonymie, *id est*, by a word, or phrase signifying the same thing more plainly: or by Notation. In the definition of a word, sometimes the generall is vsed, sometimes not.

*2. Locos enema-
todes.*

2. Admonition.

First, One, and the same thing considered according to a diuerse maner and end, is in diuers arts diuersly defined: as, a body is defined one way by the Mathematician, another way by the naturall Phylosopher. The Diuine defineth faith otherwise than the Lawyer and Phylosopher. The Diuine defineth hope otherwise than the Morallists.

2. Definitions of substances (in 3 proper speaking) are not knowne (*non sciuntur*) seeing that science is by the causes (*cum scientia sit per causas*) but vnderstood (*sed 4 intelliguntur*) by intelligences: which is simple knowledge, and most diuine.

*3. Proprie, et stri-
cte loquendo.*

*4. Qui modus est
cognoscendi sim-
pliciter.*

3. Of euery thing there is but one perfect definition, and two things cannot haue one definition. *Reverius naturalium nulla est perfecta definitio ob defectum intellectus.*

Examples of Declaration.

Man is a reasonable creature.

Beast is a sensible creature.

A Plant is a vegetable bodie.

Vertue is an habite inclining the will to those actions, which God hath commanded.

Melancthon, log. lib. 1.

2 Faith is no lesse properly defined to be an assured confidence, than a man to be a living creature.

David Pareus, Controvers. Eucharist. lib. 3. cap. 8.

¶ 1 The true formes of habits are after a certaine maner to incline the will.

Iustificing faith is an assent to the promises of the Gospell with 2 assured confidence, whereby every one doth firmly resolve with himselfe, that to him also Christ is given, and that in him remission of sinnes, and life eternall is freely given by the mercy of God by the alone merit of Christ.

A triangle is a figure contained in three right lines.

Iustice is a vertue giving to every man his due.

¶ Where no other forme of a thing can be conceived, or imagined, that is either the true, proper, essentiall forme, or the neereſt vnto it according to the extent of mans vnderstanding, and supplieth the place of the true forme.

Rhetorike is the Art of eloquent speaking.

Logike is the Art of the right use of reason.

Arithmetike is the Art of numbring well.

Musike is the Art of singing well.

Ethik is the Art of living well.

Oeconomie is the Art of right dispensation of house hold affaires.

Naturall things are essences subsisting by themselves.

A living creature is a Corporeall essence indued with life, and sence, or rather sensible life.

Examples of Confirmation.

Among all the visible creatures Man is the most excellent: because he is a reasonable creature. The argument is the definition of Man.

Pygmies are men: because they are indued with a reasonable soule.

No cometous man is free: because he useth not the power of freely living.

Apes, and Satyres are not men: because they are not reasonable creatures.

I haue saving faith: because I assent to the promises of the Gospell with assured confidence, &c. the argument is the definition of faith.

The Art of reasoning well is approued of God:

Logike is such an Art: ergo,

If the vertue gining euery man his owne be to be desired, then iustice is to be desired:

But the former is true: ergo,

Equitie is appointed for those that are of the same Citie, to obtaine their owne, is to be wished:

But the Civil Law is such an equitie: ergo.

Ennie is to be eschewed.

Griefe of mind for another mans felicitie is ennie: Ergo.

Here the argument in the proposition argueth as a subiect, in the assumption as the thing defined.

¶ Perfect definitions, which are the fountaines of demonstrations bringing science (which is the knowledge of things by their essentiall causes) haue their principall vse in arts: as, Geometrie is the Art of measuring well. Here (art) is the Generall, whose matter, and common forme is the 1 comprehension of catholike precepts, 2 orderly or methodically disposed, to which if the 3 proper forme (measuring well) be added, the whole essence of the art is explicated; and so of all the rest. But in other Authors, for

That which is attributed, or agrees to the definition agrees also to the thing defined.

- 1 The matter of euery art.
- 2 The common forme of euery art, which is part of the proper forme.
- 3 In qua conueniunt finis latet.

CHAP. LXI.

Of Description.

Description, is an vnperfect definition, which defineth a thing by other arguments also; partly because formes are obscure and hard to be found out; partly for copie, and pleasantnesse sake. Therefore it standeth not of essentiall causes alone, but either of some essentiall cause with other

other arguments also ; or of other arguments without the causes. Hence it followeth that of one thing there is but one definition, but many descriptions or rather one description diversified by diuers arguments : Of which being distinguished among themselves description is named, which indeed causeth many waies, not many kinds of Description.

The affection of the description, and the thing described, is reciprocate. And it explicate either more briefly ; whereupon it is commonly called a definition : or more ampie, which is commonly called a description. The perspicuitie, and plaine euidence whereof we call the 2 liue'y painting forth of a thing. This difference either ariseth from the nature of the thing ; or from the condition of the Auditors ; or the purpose, and will of the Speaker. The former is vsed in arts, in the disputations of learned men, and iudicious Auditors : the latter serueth rather for the vulgar people, and common wits, whether it be in writing, or speaking.

Because it comes neereſt to the perfect, and is therefore more accurate.
2 Hypotyposis.

Examples of Declaration.

From the proper Adjunct.

A Lion is a fore-footed Beast rugible.

Man is a Lining creature, mortall, capable of reason.

This description consisteth of the generall (which containeth the matter and common forme of man) and of two adjuncts, whereof the one is common (3 mortall) the other proper, (4 capable of learning.)

3 *Qua ab angelis distinguitur.*

4 *Qua a brutis.*
5 A proper adjunct.

Man is a lining creature 5 politike.

From the Efficient.
Statua.

Fear is the deuotion of the mind through expectation of future evils.

A statue is an Image drawne with the hand of the Engraver.

Docilitie, is a power, perfectiue passion, or affection, whereby a man is apt to be informed in arts, and knowledge.

From both the efficient, and the end,

Frenship is the love of vertuous men proceeding from the knowledge of their vertue bringing them to the fellowship of vertuous life.

Famous

Favour is the inclination of the minde proceeding of love to the good, and profite of one.

From the generall effect, and end.

A bound-stone, is a marke set to distinguish grounds.

Boire, is drinke made of barley, water, and hopp.

From the matter.

The Eclipse is a priuation of light in the Moone, caused by the interposition of the earth betweene the Sunne, and the Moone, when the Sunne is in the head of the dragon, and the Moone in the taile of the dragon, & contra.

From the efficient.

A Sacrament is an outward signe annexed by God himselfe to the covenant betweene God, and man, to seale the promise made on both parts, whereby God promiseth his grace, and love vnto men, and men repromise constant obedience due to him.

From the efficient and end.
i. *resipulamur bonam conscientiam.*

He is a builder, which can erect Houses, Temples, and other buildings.

By the effects.
By the general, and adiuncts.
By the efficient

A harlot is a dissolute person, addicted to pride, and voluptuous lining.

Murther is violent death often times following enuy, hatred, reproaches, wrongs.

All these consist of the Generall, and other arguments: these following haue no generall, whence soeuer the argument is fetched: as,

That is Idolatry, when Gods worship is giuen to a creature.

Pure Religion & undefiled before God, & the Father, is this, *Iam, 1. 2. 7.* to visite the fatherlesse, and widowes in their afflictions, and to keepe himselfe vnspotted of the world. The argument is from the effects, as brought for examples.

That is respect of persons, when in the assembly of the Church *Iam, 2. 2. 3:* the rich is honoured with contempt of the poore.

These, and such like are called descriptions: *hos en typos*, *sen hos typos*, i. consisting of such, and such arguments as it were for example sake.

Virtue is to eschew vice. A description by remoouall of the contrary.

A Magistrate is a speaking Law. The Law is a dumbe Magistrate. Man is a little world. The Sunne is the eye of the world.

From the comparates.

Large explications are vsed by Philosophers, *Herbalists*

in the description of plants, and living creatures: by Geographers, and Historians describing Countries, Cities, Mountaines, Rivers, &c.

But specially the liuely painting out of things in their colours (as we say) is vsed most by Poets, and Oratours, and also by the Prophets. And this is called in speciall, 1 *Hypotyposis*. When as it were the images of things and actions are liuely presented before the eyes, whereof these be the Specials, *Prosopographie*, the description of a person: *Topographie*, of a place: *Chorographie*, of a countrey: *Geographie*, of the earth: *Hydrographie*, of the water: *Anemographie*, of the winds: *Dendrographie*, of trees: *Chronographie*, of time, &c. Whereof there is common vse euery where.

Hither belongeth *Periphrasis* or *Circumlocution*: as, The Prince of Romaine eloquence, for *Tully*. The writer of the Trojane warre, for *Homer*. The Poet of *Mantua*, for *Vergill*. Natiue soile, for Countrey, &c. Which are in common vse. So, the redeemer of mankind, for Iesus Christ. The Apostle and Doctour of the Gentiles, for *Paul*. The dragon that draweth down the third part of the starres with his taile, and the foolish shepherd, for the Pope.

Note.

A description is augmented, when the arguments thereof are mingled with others, whether many, or fewer, to illustrate, and garnish.

Hypotyposis
or *prosopography*

Æneid. 4. Vergill maketh a liuely description of Fame
By sundry arguments.

1. Fame is an euill bruit, then which
Nothing can be more light;
More force with motion she accrues,
More strength with longer flight.
2. At first through feare she is but small,
Shee flies anon vnto the clouds,
Shee runnes alongst the ground, her head
Amongst the starres she shrouds.
3. The earth her mother brought her forth
By force of heauens 2 ire,

2 Jupiter slew
the Giants, of
whole blood
men sprong vp.
Mætan 1.

(As

- (As it is said) the sister last
To Giants burnt with fire
4. To *Cæus*, and *Enceladus*;
Nimble footed, swift of wing,
An vgly monster, hid:ous, huge,
Affighting euery thing.
5. How many plumes her body beares,
So many watchfull eyes
Shee hath, (it's wondrous to be said)
So many tongues, and cries
6. So many mouth's sound all abroad,
Shee moues so many cares:
Through skies by night shee flingeth, and
Her whizze earth's darknesse teares.
7. Her eyes with sleepe are neuer clofde,
Shee watching sits by dayes
On tops of houses great, and towres,
Grear cities shee dismayes.
8. Shee holds so fast d. praued tales.
And counterfeited lyes:
As truth she tels, belieue not then
Too soone her doubtful cryes.

*[Fame is here described Poetically by these
sundry arguments..]*

1. By the Generall [bruite.
which is amplified by an adiunct [euill
- 2 By an adiunct, illustrated by the lesers [then which no.
thing can be, &c.
3. By 2. effects illustrate { more force with motion shee
by their likenesse to other { accrues, more strength with
things { flight, &c.
4. By an adiunct [she is but small.
which is illustrated by the adiunct time [at first,
and both explicated by the causes [through feare,

5. By 3. effects illustrated by their Subject places } *shee flies anon vn to the clouds,*
shee runs alongst the ground,
Her head amongst the stars, &c.
6. By the procreant causes [*the earth her mother, &c.*
 illustrated by the manner [*by force of beaueus yre.*
7. By two Relatiues equall [*sister to Caus, & Enceladus.*
 whereof one 1. she is amplified by an adiunct [*last*
 2. they are amplified, 1. by the Generall [*Giants*
 2. by an adiunct [*burnt with fire*
 All which are confirmed by a testimony [*as it is said.*
8. By two 2. adiuncts explicated } *nimble-footed,*
 by their subiect parts } *swift of wing.*
9. By another adiunct [*a monster*
 which is amplified by 3. adiuncts [*ugly, hideous, huge.*
10. By her adiunct number } *how many feathers:*
 of parts which are, first, illustrated by their equall } *so many eyes, tongues, &c.*
11. By an effect [*shee fingereth*
 which is, 1. amplified by an adiunct [*by night*
 2. By the subiect place [*through skies*
12. By the like effects illustrated by the adiunct, and subiect
 [*her whizz, &c.*
13. By an adiunct denied [*her eyes with sleepe are neuer, &c.*
14. By another effect [*shee watching*
 which is, 1. amplified by an adiunct [*sits*
 2. by the adiunct times [*by dayes*
 3. by the subiect places [*on tops of houses,*
 which are amplified by an adiunct [*great*
16. By 2. adiuncts illustrated by their equality } *shee holds so fast depraved, &c.*
 } *as truth she tels.*

Thus farre of the Artificiall argument:
 Inartificiall followeth.

CHAP. LXII.

Of Testimonie.

AN Artificiall argument is which argueth not by his owne nature, but by the borrowed force of some artificiall argument. Therefore it neither toucheth the nature of the thing, neither explicateth, nor illustrateth it, but procureth credite or beliefe thereto by his witnesse.

Hence it is called testimony, or authoritie, because it is the the testimony of one, to whom wee giue credite for his authoritie sake, which to refuse were arrogancy, or contempt: but as the authoritie of the testifier is greater or lesser, so the testimony is valued.

So that when the truth of things is more suttely to be scanned, it hath litle force to proue: but in ciuill causes when the question is of the deede, and humane affaires, it concludeth most of all, and that by the discretion, manners, and conditions of the testifier, *viz* If there be knowledge, and and discretion in him to discerne the truth. If there be verue, and honestie in him to auoide corruption, and partialitie, and briberie. If there be beneuolence, or good will in him: for enmitie, hatred, and ill wil is a shrew, and cannot speake vprightly.

It hath force of arguing, neither in it selfe, nor from it selfe but without it selfe. It begetteth in the mind, neither science, nor opinion, but beliefe or trust onely.

CHAP. LXIII.

Of Personall, and reall Testimonie.

Testimonie hath sundry diuisions, for illustration sake.

First it is either of the person, or of the thing.

Testimonie of the Person, is when any man confirmeth by asseueration that, whereof it is controuerted, and is to be proued, as,

The body of Christ euen after his ascension into heauen

visibie; because *Stenen* and *Panle* testifie that they saw it after his *Ascention*.

The Testimony of the thing is, when as it were the thing speaketh, and testifieth that that is truth which is spoken: such are the testimonies of the

The Law Naturall. The inward feeling of Gods grace, and experiment.

Customes. Of Gods providence and justice,

Sences. Our owne Spirit in vs.

Experience. The workes of God, whether benefits or iudgements.

The conscience. A miracle, or wonder.

The principles of Nature. A signe.

A pledge. A rite, or Ceremonie.

A wager. A gesture.

A Trophie, or any signe 1 A sacrament.

of victorie. Imposition of hands, &c.

1 A stone, or altar set vp
for remembrance.

See chap. 28, in
Adjunct adhe-
rent.

Examples of Confirmation.

Rom. 5. 5.

God doth severely punish sin: because experience testifieth it. The hope of Gods deliuerance maketh vs not to be ashamed: for the sweet sence of Gods loue towards vs in our afflictions shed forth by the holy Ghost, which is giuen vs testifieth the same.

1. Ioh. 5. 6.

It is the Spirit, which testifieth, that the Spirit is truth, id est, our Spirit assured by the Spirit, testifieth that it is true that the Holy Ghost speaketh to vs: namely, that we are the sonnes of God.

oh. 5. 36.

I haue a greater witnesse than the witnesse of Iohn: for the workes, that the Father hath giuen to me, that I should doe them, the workes I say, which I doe, testifie of me, that the Father hath sent me.

1

Who in times past suffered all the Gentiles to walke in their owne waies.

Act 14. 16.

Verf. 17.

Nevertheless, he hath not left himselfe without witnesse, in that he did good, and gaue vs raine from Heauen, and fruitfull seasons, filling our hearts with food, and gladnesse.

That

That there is a God, and that he is most wise, good, powerfull, the creatures manifestly declare, the heauens, sunne, moone, and other starres, the earth, the sea, and all creatures.

*Psal. 8 & 19.
Rom. 1. 20.*

God is angry at sinne: for the punishments, which from the beginning he hath, and doth inflict upon sinnes testifie as much.

Rom. 1. 18.

CHAP. LXIIII.

Of Divine Testimonie.

TESTIMONIE of the person is Divine, or not Divine. And it is also properly called Authoritie. *Deus per se est Aspiptos.*

Divine Testimony, is that whose authour is God, who is simply to be beleeued for himselfe, whom to doubt of is great impiety. Such is the testimonie of the Scriptures, viz. The Law commaunding, and forbidding, and the gospel promising eternall life in Christ to the true beleeuers.

Diuine testimonie is mediate, or immediate.

Mediate is whereby God hath testified his truth to men by his Ministers, to whom he hath reuealed it by immediate revelation, that they might declare it to others by voyce, and writing, to be the foundation of faith, and good workes.

Such are the testimonies of the Angels, Prophets, Christ himselfe come in the flesh, and the Apostles. *Rom. 3. 9. 10.* *Act. 16. 16. & 17*

The Immediate is that which hath proceeded from God himselfe, without the service of his Ministers,

Examples.

Iesus Christ is the true naturall son of God: the Father hath testified from heauen; this is my beloued Sonne, &c.

The holy Ghost testifieth to euery one of us in our hearts, that we are the sonnes of God.

The Holy Ghost testifieth to vs, that the scriptures are truly diuine.

The 10 Decalogue immediately giuen of God in mount Sina, is an immediate testimonie of his will.

Hitherto are referred the things that God witnessed by conference with our first Parents in Paradise. Afterwards with Cain, Noe, Abraham, Isaac, Iacob, &c. Also what he testi-

sified by dreames, to *Ioseph, Pharao, Nabuchadnetzar, &c.* Also by visions to the prophets, as to *Abraham, Ioseph, Isai, Ieremie Ezechiel, Daniel, Iohn* the Euangelist. Also by diuine oracle, or answere, as *Elias* receiued witnesse. *Rom. 11.4.* The wise men. *Mat. 2. 12.* *Simeon, Luk. 2. 26.* By *Vrim*, and *Thummin.* *Exod. 28. 30.* *1. Sam. 28. 6.* By *lots, Ios. 7. Iob. 1. 7. Act. 1.*

CHAP. LXV.

Of Diabolicall Testimony.

TEstimonie not diuine is that which hath another Author then God.

It is Diabolicall, or humaine.

Diabolicall testimonie is that whose author is the Deuill.

Act. 16. 16.
& 17.

Such was the Testimonie of the Spirit of diuination in the maide concerning Paule, and his fellows, that they were the seruants of the most high God, shewing the way of saluation.

Such were the Oracles of the heathen, and the answeres of their Idols, or Denils. As the oracle of Apollo at Delphos, and at Dodona. The prophesies, and answeres of the Sybilles, Prophets, Magitians, Inchanters, as Iannes, and Iambres Egyptians, the Chaldean Astrologers, all wicked Diuinations, Charms, South-sayings, Diabolicall miracles, and of Magitians, and Iuglers: and dreames caused by the Deuill, &c.

And whereas the Deuill seemes to speake the truth sometimes, it is but in deceit, and therefore, a lie. For neither can the Deuill, nor yet the naturall man speake any one word truly, that is, to the glory of God, and saluation of man.

CHAP. LXVI.

Of Humaine Testimonie.

Humaine testimonie is that, whereof man, as he is man, is the Author. For otherwise that, which he vttereth immediately

immediately by reuelation from God , is diuine testimonie. And that which is spoken, and done by Satanickall Suggestion is Diabolicall testimony.

Humaine testimony argueth doubtfully, and may therefore be reiected when more euident reasons are brought, or when those vertues are wanting that procure authoritie, or when such imperfections are found in men, as derogate from their credite.

Such is the Testimony of the Church of Diuine and canonicall bookes. For when it is saide, this, or that booke is canonicall, because the Church so testifieth, is an argument drawne from humane authoritie, which is not simply diuine, but, *secundum quid*, i. as it consenteth with the holy Scripture. And not onely a particular, but euen the vniuersall Church may erre, if it follow not the voice of Christ our chiefe Doctour, and shepheard in the Scriptures.

So that first great counsell of *Nice* erred in the Canon, 19. Concerning rebaptizing of heretikes. It erred in forbidding Priests, and Deacons to marry, and had so decreed, had not *Paphnutius* resisted it.

Humaine testimonies also are the rescripts of Princes, Edicts, Senate-decrees, all humane lawes of what nation soeuer, rules of law, common report, or fame, bonds, deedes, leases, fines, copies, charters, and other instruments, and graunts in writing. The Testimonies and sayings of skilfull artsmen : The iudgements and opinions of wise men, whether the most, or chiefest, or the best ; Prouerbs, *Adages*, *Maximes*, wise sentences, *Apophthegmes* witty sayings, Testimonies of the Fathers of the Church, of Philosophers, Oratours, Poets, Historians, Prognosticators, Physiognomists, common consents of all, the most, and best, the answers of witnesses brought into iudgement, free confession, or howsoever compelled, and inforced, also oathes, and vehement asseuerations.

CHAP. LXX.

Of Selfe-testimonie.

Testimonie is either of ones selfe, or of another.

Selfe-testimony is that which is giuen of ones selfe.

1. The selfe-testimony of God is most sufficient in it selfe; because no man can better testifie of him, then he of himselfe. *Iob. 1. 14. Although I testifie of my selfe, yet my testimony is true, Gen. 15. 1. Isa. 41. 4. Isa. 43. 8. Iob. 8. 12.*

2. The selfe-testimony also of an holy Angell is also to be receiued: as, *Luk. 1. 9.* But Apocryphall testimonies belong not hither. *Tub. 12. 15. Tob. 5. 15.*

3. Testimonie of euill Angels is in no wise to be receiued, because they are meere liars.

4. The Self-testimony of man inspired of God, as the Prophets and Apostles when they professe that they are sent of God, and God hauing foretold that hee would send such, are to be receiued. *Isa. 48. 16. Ier. 26. 12. & 15 Gal. 1. 1.* Yet they also bring tokens, and prooffe of their selfe-testimonies, & vocation.

5. The selfe-testimonie of a man meereely humane, in the behalfe of himselfe, is of no value, therefore Christ being among such as acknowledged his manhood, onely appealeth from his owne testimony to the witnesse of others. *Iob. 5. 13. &c.* Therefore the Popish testimony fetched from home out of their owne storehouse, in their Popes causes, are naught worth.

Hence home fetcht-testimonies in a mans owne behalfe auail nothing, but they may preuaile much against him: as, when we conuince our aduersaries by their own conscience, sayings and deedes: *Ex: Gra: The Pope is Antichrist*, because the Pope testifieth the same of another: as the *Histories of Vrbane the sixt*, and *Clement the seuenth* sheweth, and *Gregory* pronounced the same of *Iohn* Patriarch of constantinople affecting vniuersalitie,

Such

Such a testimonie is ones owne confession, free, or extorted by rack, ones owne handwriting, obligation, note booke, booke of accounts, &c.

C H A P. LXVIII.

Of another mans Testimonie.

THe testimonie of another is that which another giueth of vs.

1. Such was the testimonie that *Iohn* the Baptise gaue of *Ioh. 5. 32. 37.*
Christ. Also of God the Father. *Ioh. 2. 1. 17.*

To such a testimonie *Peter* appealeth. Thou Lord knowest that I loue thee. *Luk. 24. 39.*

Christ vseth the bodily senses of the Apostles for witness, that he was not a spirit.

The authoritie of the witness is not alwaies greater then his, that produceth the witness. For the godly are witness, to God, *Isa. 42. 35. 37.*

So the authoritie of the Church is not greater then that of the Scripture, although the Church be witness, that the Scripture is most diuine.

Euery witness. As *Iohn* the Baptist gaue witness to Christ. So did the Prophets, and Apostles. *Act. 10. 43. Ioh. 15. 27.* Yet they gaue not authoritie to Christ.

2. The testimonie of our friend is doubtfull, and availeth little.

3. The testimonie of an enemy, for his enemy is of great force: because it is presumed, that it is extorted from him by force of trueth it selfe, and conscience: as, The Gods of the heathen are not so powerfull as the God of Israel, as the heathen themselves taught by experience, haue confessed. *Dent. 32. 31.*

Christ is true, and teacheth the way of god truly: because his enemies testified as much. *Mat. 22. 17.*

4. The testimonie of an enemy against his enemy is of no force: for it is presumed that he speakes of malice.

Those witnesses are not much to be credited that are.

1. Friends and abettors to our adversaries.
2. That are or haue beene our enemies.
3. That sweare in their owne cause.
4. That are light, mercenary, or saleable, or couetous.
5. That offer, and intrude themselves vncalled.

CHAP. LXIX.

Of Prediction.

Testimony is also the auouching of a thing past: or present, or the prediction of a thing to come. Hither belong the Promises of blessings, and threatning of iudgements.

Examples.

The Testimonies of the Apostles concerning Christs conception, natiuitie, deedes, and miracles are the assertion of things past.

The assertion of a thing present is that, Rom. 8. 34. Of Christ that he sits at the right hand of God, and maketh intercession for vs,

The Prediction of a thing to come, is that of Christs coming to the generall iudgement.

Promises, and threatnings euery where occurre.

¶ Testimonie is also with an oath, or without one: *Heb. 6. 16. Cap. 7. 20, 21. 28. Job. 5. 24. 25.* vnlesse it be rather a vehement asseueration, which is next to an oath.

CHAP. LXX.

Of the vse of Testimonies.

THe manner how to confirme or confute a controuerted theme by testimonies, may be declared by certaine rules.

1. Rule.

If the controuerted theme be affirmatiue, wee must vse an affirmatiue testimonie to proue it.

Examples of Confirmation.

The world was created of God: because the Scripture testifies it.

Iesus Christ is that true God: because the holy Scripture witnesseth the same. 1.Ioh. 5. 20.

His conscience doth either comfort, or terrifie euery one; because as the Poet saith,

Euen as the conscience of man is,

So in his heart he doth conceiue:

Both hope and feare: as are his deedes,

He such reward doth looke to haue.

The perfect birth is in the 7. moneth: because Hippocrates saith so.

2. Rule.

If the controuerted theme be negatiue, it is confirmed, or proued by testimony affirmatiue, or negatiue.

1. By affirmatiue, when the affirmation of some witness being laid downe, the contrary negatiue is taken away: as,

Examples.

If Paule testifieth that Christ being once offered to take away the sinnes of many, shall the second time be seene without sinne of them that expect him to saluation: then no propitiatorie, proper, and reall sacrifice is offered any more in the Eucharist. The first is true, Heb. 9. 28. Ergo the latter.

If the Scripture testifieth that we are freely iustified before God by our owne merits. The first is true. Rom. 3. 24. Ergo.

2. The negatiue controuerted Theme is confirmed, or proued by a negatiue testimonie two wayes.

1. When the witness alleadged denyeth a thing to be, or saith, that it is not.

Examples.

We are not iustified by our good works before God: because the Scripture saith, that we are not iustified by works. Rom. 3. 20. and verse 28. Gal. 2. 16. Ephes. 2. 8. 9. Tit. 3. 5.

Wee ought not to use an unknowne tongue in the publike prayers

yers of the Church : because Paul saith, 1. Cor. 12. &c.

No Images for religious uses ought to be made : because God saith in the Decalogue, that they must not be made.

¶ Whatsoever God saith in the scripture, or any Prophet Apostle, or Euangelists by divine inspiration, is most true, and to be beleued.

Also whatsoever faithfull men speake on certaine knowledge, that is so, *id est*, as they affirme, or deny.

2 When the witnesse alleadged hath been silent in the thing controuerted, hauing neither spoken, nor written of that thing, when he might, or ought to haue spoken thereof. This manner in controuersies, and opinions in case of religion is most firme, when a testimony is vniuersally denied; as if one should argue,

This is not to be counted for an article of faith : because God hath no where in the Scripture commanded it to be beleued. For we must both acknowledge, and worship God as he hath reuealed himselfe in his word.

Examples.

It is uncertaine when the last day shall be : because God hath reuealed nothing thereof to vs.

The Pope is not the head of vniuersall Christian Church; because the Scripture no where teacheth, that he is the head thereof.

Faith foreseene is not the cause of election to eternall life: because there is no testimony in all the Scriptures, that can be rightly alleadged to that purpose.

The Popish Masse is no true, and reall propitiatory sacrifice for our sins: for it cannot be proued by any testimony of Scripture.

Angels and Saints in beauen are not to be called upon in prayer: because it can be proued by no testimony of Scripture.

¶ Reasoning negatively from a particular testimonie is of no value: as when the particular witness, which is alleadged is said to haue written, or spoken nothing of a matter, if there be others that haue written, and spoken thereof: as, it followeth not.

Mattheu, and Marke haue written nothing of the circumcision of Christ : Ergo, Christ was not circumcised. For although

though not they, yet *Luke*, and *Paule* haue testified thereof.

So, *Ado* of *Vienna*, and other Historians write nothing of a woman, or harlott, which vnder the name of *Iohn* the 8. did vsurpe the Popedome; *Ergo* no woman euer satt in the *Romish* sea. For though *Ado* and others spake nothing thereof, yet *Martin Polonus*, *Sigebertus*, *Antonius* Archbishop of *Florence*, *Platina*, and many others haue writt this story.

For the silence of one, or two infirmeth not the manifest affirmation of others.

Moreouer the speech and asseueration of one witnes affirming a thing hath more waight to begett beleife thereof, than an hundreth that are silent in it: either because they were not asked thereof, or because for gaine sake, or feare sake they would not, or because they knew it not, or because it may be expunged out of their writings by the Popes purgers &c.

Contrarily, the testimonie of all witnesses which could, or ought to testifie a thing being denyed, wee may rightly argue therefrom negatiuely: as,

Concerning the *Purgatory* of soules after death, no Prophet, no Apostle, no Evangelist hath testified thereof. *ergo* there is none. *Index expurgatorius.*

Of the Notes.

1. Nounes, witnes testimonie, suffrage, opinion, iudgment, censure, saying, speech, &c.

2. Verbes. to witnes, testifie, assent, consent, subscribe, avouch, affirme, suffragate, thinke, iudge, to be of opinion, to confesse, professe, alio, to haue seene, heard, proued or tryed, knowne; &c. also, they say, it is reported, it is a commo, bruite; fame, rumour &c.

Thus farre of the Invention of arguments: Disposition followeth.

F I N I S.

Testis, testimonium
suffragium, opi-
nio, iudicium, iu-
stia, testificari,
assentiri, subscri-
bere, suffragari,
stipulari,
putare, existi-
mere, arbitrari,
iudicare, censere,
opinari, credere,
dicere, affirmare,
fateri, profiteri,
&c.

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THE SECOND BOOKE OF DIS POSITION.

CHAP. I.

Disposition. What it is.



Disposition, is the apt placing together of Arguments inuented with the Theme, to make a perfect sentence, or whole oration.

By vertue of Disposition, it is iudged what is ^a true, what false : what ^b Consequent, what in consequent : what is order, ^c what is confusion.

Disposition is either Declaratiue, or Discourfiue, termed Axiomaticall, and Dianoëticall.

The former is called Simple disposition, viz. of Arguments Consentaneous, or of the same affection : or of arguments Dissentaneous, that is, of a diuers, or opposite affection: The other is called compound disposition, of the discoursing of the minde in searching out, and manifesting of the truth.

The former is the ^d iudge, and determiner of euident things: the later is the Tribunall of doubtfull, and controverted things. For of knowne, and euident things a bare Declaration sufficeth : but of things doubtfull, questions arise. Therefore to decide the same, syllogisticall discourse is requisite.

^a Ex dispositione argumentorum in axioma.

^b Ex dispositio argumenti cum questione in syllogismo.

^c Ex dispositio variorum axiomatum in methodo. Intellectus est simplex, vel compositus, scilicet Dispositio.

^d Criterium.

CHAP. II.

Of ^a an Axiome.^a Axioma, Gell.

Protasis, Apophansis. Enunciatio, enunciatio, pronuntiatio, pronuntiatio, effatum, propositio, Axioma.

^b Such are all the examples of Declaration in the former booke.

The matter of an Axiome.

The forme.

^c Vpon which disposition something is said to be so, or not so.^d Vinculum, copula.

Antecedent.

Consequent.

Bond.

^e Antecedent.^f Bond.^g Consequent.

AN *Axiome* is the disposition of an argument with an Argument, whereby something is iudged to be, or not to be.

By ^b Axiome is meant, a declaration, an enunciation, a sentence, a speech, or a proposition, which terme is most vsed in common arguing. But because the former part of an explicate Comparison, and the formost part of a Syllogisme are termed Propositions also: it is best for distinction sake to vse the terme of Axiome.

The matter of euery Axiome are the arguments, whereof it consisteth. For an argument disposed with an argument constituteth an Axiome.

The forme of an Axiome is that, by whose vertue the arguments are disposed or placed, ^c whereupon something is iudged to be, or not to be. And that is the ^d bond, or Couple, which is as it were the Soule of an Axiome vniing the parts or arguments together, whereof the Axiome existeth, and is.

More plainly.

There be two parts of an Axiome, the Antecedent, and the Consequent, called also the Subiect, & Predicate, or attribute.

The Antecedent or Subiect containeth the theme, which is declared: the Consequent or predicate containeth the argument wherewith it is declared.

These parts are vniing or coupled together by the bond of a Verbe, or of a Coniunction, which belong to the Consequent as a part thereof; as, ^e God ^f is iust. *Faith iustifieth vs before God. God knoweth the secrets of the hearts. If God be with vs, who can be against vs? The tree is either good, or corrupt.*

Faith is the Antecedent. (*Iustifieth*) the bond. (*vs before God*) the Consequent: to which the bond is referred, *iustifieth vs before God*. They haue the affection of the efficient, and effect.

So

So, *the fire burneth. The winds bloweth.* Here the Consequent is the bond: or, the bond ^b includeth the consequent.

^b Because the Verbe is intransitive.

CHAP. III.

Of Affirmation, and Negation.

IN an Axiome are two things: to be considered; the affecti-
ons and kinde.

Concerning the common affecti-
ons of Axiomes.

1. Every Axiome is affirmed, or denied, or Affirmative,
and Negative.

The Affirmative is whose bond is affirmed: the Negative,
when it is denied. And hence ariseth the contradiction of
axiomes, when the same bond is affirmed, and denied. I say
the same bond; for else it shall be onely a topical contradic-
tion of the parts, not of the whole Axiome.

Examples of the affirmative.

*God is charitable. The world passeth away. If when we were ene-
mies, we were reconciled to God by the death of his Sonne, much
more being reconciled, shall we be saved through his life.*

The Negative axiome, is whose bond is denied by the Ne-
gative Particle agreeing to it, and alwayes prefixed before it,
either in word, or sence, and that ^a immediately, or ^b me-
diately.

^a No words
coming be-
twene.

^b Other words
coming be-
twene.

Examples of the Negative.

*The covetous man is not rich. God lieth not. No man elected
to eternall life perisheth.* Here the particle (*not*) is mediately
prefixed before (*perisheth*.) For, no man, is as much, as not
any man; Nothing, as, not any thing, &c.

1. Note.

As the Latine particle (*non*) is alwayes prefixed before the
Verbe or Bond: so contrarily the English particle (*not*) fol-
loweth, but the sence is one.

2. Note.

If the Negative particle agreeth not to the bond, it is an af-
firmed

See 1. booke
cap. 36. end.

firmed axiome: as, *Hof. 4. 14.* The people that vnderstand-
eth not, shall fall. The Negation is inserted here, to describe
the Antecedent. *That is blinde, which hath not sight.* It is af-
firmative; For the definition is affirmed of the thing defined.

3. Note.

If the Negatiue particle be placed after the bond, it is the
affirmation of an infinite attribute, that is, as some thing affir-
med, but vncertainely, and indefinitely: as,

Adam could have not sinned; Affirmative, and true.

Adam could not sinne. Negatiue, and false.

Socrates was not vertuous. Negatiue, and false.

Socrates was one not vertuous. Affirmative, and false.

Non potuit pec-
care. Potuit non
peccare.
Aug. de corrupt.
& gratia. c. 11.
Non erat probus.
Erat non probus.

CHAP. III.

Of true, and false.

AS of the disposition of an argument with an argument
Ariseth necessarily an axiome affirmative, or negatiue;
so the same must either be true, when those things are com-
pounded, and vnited together, which in right reason ought
to be so; and those diuided, which by like reason are to bee
sundred: or else false, when they are contrarily handled.

Therefore truth, and falsehood follow necessarily vpon
affirmation, and negation. Here vpon

Euery axiome is true; or false.

That is false,
which vttereth
a thing other-
wise then it is.

That is a true axiome, which vttereth, or declareth a
thing as it is. Truth is measured by the things themselves;
falsehood by the errour, or will of the Speaker. It is other-
wise than the thing is.

A true axiome, is contingent, or necessarie.

Endo. beneuon.

1. A contingent axiome, is that which is in such sort
true, as it may, or might haue beene sometimes false, be-
cause the parts be of an inconstant, & mutable affection. I say,
(might haue bin false) because though things past cannot af-
terward be changed (*factum infectum Deus reddere non po-
test*)

Synthesis Cai
diuifis. Id est,
Compositio com-
ponendorum, &
diuifio diuiden-
dorum, est veri-
tas: falsitas au-
tem contraria.

test) yet before they were done, they might have been otherwise; therefore contingent : as,

Valerous men get the victory.

That which is yellow, is gold.

A rich man is honoured.

A poore man is despised.

Learned men are contemned.

Deuout men are hated.

Concerning Iudgement.

The iudgement of a contingent Axiome, is called opinion, for though things past and present are certainly thus, or thus, yet because of the mutable affection of the arguments, the knowledge or iudgement is not necessary, but contingent, that is opinion, though constant, certaine, and confirmed opinion, which is vulgarly termed knowledge. (It is opinative knowledge, not Science.) Opinion and ^h doubting are not the same, but dispartes. For in doubtfull things we suspend our assent, and iudgement, and make question thereof, hanging as it were in the ballance, inclinable to either part, and so neither haue, nor giue any opinion thereof at all : but opinion is the inclination, assent, and propension of the mind to one part as true.

*Epocha of Ege-
chem, id est, co-
bibere assensum.*

As for the truth of a future contingent axiome, it is by nature very obscure to man, yet all things are knowne to God, and to them to whome hee hath and doth reueale the same. Neither doth the prescience or foreknowledge of GOD, though most certaine, and vnechangeable, take away Contingency : For it imposeth not an absolute necessity vpon things, but necessity by supposition, not of coaction, but of infallibility (as the Schoolemen speake) viz. What things soeuer God hath foreknowne, shall come to passe in their time. The second causes of which things are either necessary, eternall, vnechangeable : or contingent. i. free, changeable, alterable, voluntary. Therefore these things in respect of the second causes are contingent, but by supposition of Gods prescience, necessary. So then, things are termed contingent, in respect of

*Qua a contin-
gentibus ex libe-
ris causis sunt,
contingentia sunt,
contingenter fi-
unt, viz. respectu
causarum secun-
darium : sed ex hy-
pothesi diuine
prescientiae, ne-
cessaria. Nihil
dicitur contin-
gens, nisi per po-
tentiam.*

Voluntas perpetua rerum contingentium mater.

Ananion. seu protasis apodictice. ^b *Aidion.*

Akneton. id est, eternum.

^c *Akineton.*

id est, immutabile. & aliter se habere potest.

Necessaria causa se aliter habere non possunt, nec alio modo agere, quam ut ad opus destinatum ordinantur.

Duraton. id est, possibile.

^a *Adonaton. id est, impossibile.*

Nefas. &c.

Absurdum.

Impossibile is directly contrary to necessary.

mutable, and voluntary causes, (though they be alwayes thus or thus) not in respect of vs knowing, nor knowing, or doubting: and necessary in respect of the first cause, which is immutable.

2. A necessary axiome, is that which is alwayes true, neither can be false. The truth thereof is ^b perpetuall, and ^c immutable. A contingent is so true, as it may be false, and if it be alwayes true, yet it may be otherwise: but a necessary is so true, and alwayes true, that it cannot be false, or otherwise. And this necessity depends on the nature and affection of the Arguments, that cannot in reason be disioyned, nor conioyned. For all things that are from a necessary cause, are necessary: as, *God is true. Good is not euill.* God, and true cannot bee disioyned. Good and euill not conioyned.

A false axiome, is possible or impossible.

An Axiome ^d possible, is that, which though it be false, yet may it bee true. It hath in it an affection, or condition to be otherwise. And of whatsoever we may conceiue any likelihood to be, from the nature of the thing it selfe, or mutable condition of things, is possible.

That is contingent, which though it be, yet may, or might not haue beene: but that is possible, which is not, but may be, or might haue beene: or if it be, it is vnknowne, or not certainly knowne.

Contrariwise an axiome ^e impossible is that which is alwayes false, and cannot be otherwise. For that which is impossible can neuer be true, but alwayes false, and vnchangeably false, whose contrary is certainly true.

Impossibility ariseth from the harefull, and discordant affection of the parts, which so abhorre one another, as that they can neuer be conioyned, or compounded: as, *a Stone is a liuing creature. Fire is cold. A Liar is true. A godly man is prophane. An Hypocrite is truly religious.*

CHAP. V.

Of Manifest, and Obscure, or Cryptike.

Shadowed,
darkened, hid-
den, infolded.

THirdly, every Axiome, is either manifest, or artificially obscured, called cryptike.

This obscurity or * cryptis is in defect, redundancy, inver-

* Occultation
or hiding.

1. Of defect.

Defect, is when some part is wanting: as,

Wherefoever the dead carcase is, there the Eagles are gathered together. The consequent is wanting, viz. *So wherefoever I am, you shall be with me.*

Knowne evils, the best evils. The bond (are) is wanting. *God graciously calleth the Elect, iustificeth, glorifieth. (and) wanteth.* *Ajndeton.*

The Lord soweth the seeds of his Word, the faithfull receive it. The Coniunction (and) wanteth.

2. Of Redundance.

Redundance, or amplification, is, when either the same argument is repeated, or else some others are added to the principall parts: euen as ^f explanative sentences or dependents are added to the principall, and the parts thereof in Grammar.

^f See my Syn-
tagma Gram-
m^{at} in English,
in the tractate
of construing.

The repetition of the same Argument is called a Synonymie. i. other words having the same sence. It is also called Exegesis, Exaggeration, Illustration, viz. declaring and expressing the parts by other arguments annexed thereto, whether artificiall or inartificiall, and that for ^s doctrine, for ^h ornament, and delectation, and for ⁱ moving affections: as,

Thou wilt not leave my soule in hell, nor suffer thine holy one to see Corruption. Envy a sluggish vice, is a foule companion of beautifull vertue.

^s Ad Didaskali-
^h Ad Ethos.
ⁱ Ad Pathos.
Psal. 16. 10.

Such like are also all exclusive, and limited Axiomes, whether exclusion, and limitation belong to the subject, or predicate.

Ex -

Exclusiue particles added to the subiect, to exclude other things from it.

Exclusiue particles are: alone, one, only, except, no man except, none but, none else, sue this, or that, vnlesse.

In Latine, *Solus unus, solummodo, tantum, tantummodo, duntaxat, nisi, nemo nisi, non nisi.*

Examples.

1. Chron. 6. 30

Then onely knowst the hearts of the children of men.

Piety alone commendeth vs to God.

No man is a Christian saue he that continueth to the end.

The God-head alone is euery where.

Faith alone iustificieth before God.

None ^a followed Dauid except the house of Iuda onely.

The imaginations of mans heart are onely euill continually.

The vnregenerate doe onely euill.

The Diuine and Reprobates beleene onely Historically.

God the Father, and Iesou Christ whom he hath sent, is the only true God.

^b *A sure friend is tryed in a doubtfull matter.*

The holy Scriptures are able to make a man wise vnto saluation.

^b Limited Axiomes, for determining.

^c For diminishing. ^d Rome limiteth the word (City)

^e Differencing, or more plainly discerning. ^f more expresse. ^g discerning.

The Bread in the Sacrament, is ^e in some sort the body of Christ.

The City ^d Rome, is the head of the Romans Empire.

This is, ^e that my welbeloued Son, in whom I am well pleased.

The Messias is that true God, and man. Blessed is that man, Psalm. 1.

Here the word (that) is ^f Emphaticall, and ^g Diacritically, and limiteth the axiome.

^h *No man will goe to lost riches, that is, respoeth a man of wasted and decayed estate.*

Prudent aduiseements are speedily to be performed.

The rich man hardly entred into the Kingdome of Heauen.

ⁱ *All things are put vnder him, hee being excepted, that hath put all things vnder him, 1. Cor. 15. 27.*

Euery liuing creature except man, is voyd of reason.

No people, the Christian excepted, worshippeth God rightly.

No man hath knowen the Father, but the Sonne.

^k *God hath created all things but himselfe.*

Heauen covereth all things but it selfe.

Quid.

ⁱ *Exceptiue particles adding exception to the subiect.*

^e *Exceptiue particles added to the predicate. Signes of limitation.*

^a *There-*

¶ There be certaine signes of Limitation: as farre forth; in respect; as hee is; as, not as: not as, but: as concerning: in that.

The Magistrate as he is a Magistrate, is the ordinance of God.

The living creature hath sence, as he is a living creature.

The Sonne of God as he is the Sonne, is of the Father.

The Catholike Church, as it is the Catholike, is innisibie.

Sinne, as it is sinne, is alwayes euill.

Every action, as it is an action, is good, and from God.

No man is predestinated to sinne, as it is sinne.

Adam fell necessarily according to the foreknowledge of God, as it is knowledge, not an efficient cause.

Man as he is compounded of the elements is mortall.

Man as he is indued with Reason, is capable of learning.

Man in respect of his soule, is immortall.

Christ as he is Mediator, is inferiour to the Father, yea, to him selfe.

The fire heateb not as it is dry, but as it is hot.

Wine, as farre forth as it is moderately used, is profitable for strength, and health.

¶ An Axiome is limited by distinction.

Whatsoeuer bringeth forth sedition by it selfe, is euill.

The Gospel brings sedition, by accident; or occasionally.

Papists are Catholikes in name, not in deede, and truth.

Many are in name Christians, but in nature Heathen.

1. *All Princes, which exercise tyrannie ouer their subjects, are abominable to God, and men.*

¶ Contrarily an axiome is dilatated, or enlarged.

All creatures, none at all excepted, were made by the Sonne of God. Euill men are exalted, that they might be cast downe.

All men are sinners, yea the most righteous.

3. Inuersion.

Inuersion is when the Consequent, or bond, is placed before the Antecedent: as,

None is wise, but the faithfull. That is, none but the faithfull is wise.

Those Verses haue I made, but another taketh the reward.

The parts of an axiome limited by distinction,

1. By circumscription.

Axioma dilatata.

Virgil.
So

So Bees make Honey, not for themselves, but for others. q. d.
As Bees make Honey, and another reapeth the benefit: so
haue I made these Verses, and *Batillus* hath gotten the reward.

Note.

If any doubt occur by reason of these cryptiks or obscurities; Defects are to be supplied; Redundants are to be cut off; and the inuerted parts are to be placed in order, that the bare axiome, and the parts may plainly appeare.

Admonition.

First, those axiomes pertaine hither also, wherein the same thing seemeth to be predicated of the same: as,

Man is man, viz. Subiect to errors, vncoustant, fraile, &c.

An hireling is an hireling, that is, worketh for his wages, and careth not for the sheepe.

The world is a world, that is, deceitfull, treacherous, faithlesse, &c.

That which is flesh, is a flesh: and that which is spirit, is a spirit.

A foole will bee a foole, though his head were brayed in a Morter.

An Ape will be an Ape, though his Coat were cloth of gold.

An Asse will be an Asse, though he beare a golden Saddle.

A Lyar is a Lyar. An euill tree is euill. That is, it is that which it is said to be, and shewes it selfe to bee, and no other thing.

He that is with Christ, is with him.

2. Admonition.

An Axiome is propounded directly in the Indicative moode, as, *The Lord governeth all things by his providence:* or, indirectly, in some other moode; but the sense is all one, which Logike onely respecteth: as,

Go thy way, that is, I bid thee go hence.

Let thy will be done. That is, Wee pray that thy will may be done.

I would to God I were dissolued, and with Christ. That is, I wish, or desire.

What is Logike? That is, I demand what Logike is.

Identicall
Axiomes.
John 10. 13.

* Carnall, sensuall, diuellish.
b Spirituall, holy, and heavenly, Ioh. 3. 6.

CHAP. VI.

Of Conversion.

A Fourth affection of Axiomes is Conversion. That is, when the subject, and predicate mutually change their places, the same qualitie alwayes, & quantitie often remaining.

Conversion is Simple, or 3 Attenuate.

Simple Conversion, is when the same qualitie, and quantitie remaineth. So is an vniuersall negative, a particular affirmative, and also an vniuersall affirmative, whose parts are 4 reciprocal in respect of the matter, Converted: as,

No iniurie is injury, no injury is iniurie.

No vertue is enuy, no enuy is vertue.

None fearing God, giueth the reines to his lust; None giuing the reines to his Lusts, feareth God.

Some intemperance is a vice, some vice is intemperance.

¶ Reciprocall Axiomes are simply, and necessarily converted, whose subjects and predicates depend on one anothers essence: as, The forme, and thing formed; The definition, and thing defined: The Subject, and proper adiunct: The General, and all the Specials: The whole, and all the parts: The whole description, and thing described.

A Reciprocall axiom is necessarie, and 1 Homogeneous. For the predicate is in the Subject vniuersally, that is, in euery subject of the same kinde, and primarily, that is, of the essence of the Subject, that is to say, the subject, and predicate constitute one thing, or giue nature, and name to it. Therefore the parts must needs be Essentiall, or Homogeneous, and reciprocal: as, *a man is a reasonable creature, & contrā*. Reasonableness is in man vniuersally, that is, in every man: and primarily, that is, formally, that is the forme of man, or 2 that which is next to that, and immediately issueth from it: whereby a thing is knowne to be that, which it is, and differenced from all other things. This is 3 reciprocation, and these are reciprocal axiomes. Such, are all the definitions or precepts of Arts.

A note to know such an Axiome is this, When a question

3. Whose quantitie is lessened, or diminished.
4 Whose subject, and predicate are essentiall, or the one of the essence of the other.

1. Of the same kinde and essence, or necessary to the essence, where by a thing is made: knowne, and differenced from all other: as, *visible, inuisible, rugible, &c.*

2 Which to vs serue for formes, because true formes are vknowne to vs.

3 Essentialis, non illa mutua affectionis arguendi, ubi utraque pars quoad materiam potest esse coniungens, vel altera falsa, ut in notatione saepe fit.

3 From the former, that is, from the cause, but from the effect, or adiunct, that is, a *posteriori*.

4 For science cannot goe beyond the essentiall causes, there being nothing further to be knowne in the thing it selfe; but of it; as the efficient, and the end, which enter not into perfect, and genuine definitions,

is made of the same, for Definition, Knowledge, and Science or prooffe thereof, no other reason can be given thereof (*a priori, seu causa*) by the wit of man at the least, then (as it is in the proverbe) the womans reason, which in such case is the best; as, *Why is a man reasonable? because he is a man Why is fire hote? because it is fire.*

Of all things else a reason may be given *a priori*, that is, from the cause thereof: as, why is a man risible, or laughterfull? because he is reasonable. Why is he reasonable? because hee is a man. The former question is of the proper adiunct (which immediately issueth from the forme) therefore a reason is rendred: the later is of the essence which causeth, and is not caused; therefore a reason cannot be given from a cause. See 5. Booke. cap. 4.

Attenuate Conversion, is when the quantity is changed, or lessened, the same qualitie remaining: as,

Allequity is verine, some vertue is equitie.

Thus farre of the common affections of an Axiome: the kindes follow.

CHAP. VII.

Of a Simple Axiome.

AN Axiome in respect of the Substanee is Simple, or Compound.

The Simple is that, whose parts are contained in the Bond of a Verbe, *viz.* a Word that signifieth doing, ¹ suffering, or being: as,

The Lord ² hath made all things for himselfe.

The children of God ³ are exercised under the Crosse.

The world was made by the Sonne of God.

God ⁴ is a Spirit. All men are Lyars. Tea were once darkness, now are ye lights.

The parts thus coupled are called the subiect, & predicate. The Subiect, is called also the lesse terme, *minor terminus*.

The

¹ Notes of suffering Am, is, art, are, was, were, be, been.

² Doing.

³ Suffering.

⁴ Being. *Sum, sum, su, existo, exto.*

Note.

The principall Verbe is alwaies the Bond.

The Predicate, the greater tearme, *maior terminus*.

It is so called because the signification thereof is more large and generall, then that of the Subject; or else it is equally as large, as the Subject. It is also called the attribute, because it is applied to, and vttered of the Subject.

1 As in all reciprocall propositions.
See Chap. 3.

Also the bond, or verbe is a part of the Predicate, and sometimes the Predicate it selfe. So in Graminar, a syllable is a part of a word, and sometimes a word it selfe.

Iustice is a ⁶ verime.

Man is a living creature.

Man is a ⁷ reasonable creature.

Man is capable of discipline.

The chiefe Iudge in controversies of Religion, is God onely.

The head of the Catholike Church is Christ alone.

The Author of the Epistle to the Hebrews, is Paul the Apostle.

The Author of the Apocalypse, is Iohn the Apostle.

The fire ⁸ burneth. Here is a disposition of the cause with the effect.

6 These Predicates are more generall then their subiects.
7. These predicates following are but equally as large as their subiects.

8 The bond it selfe is the predicate.

The fire is hot. A disposition of the subiect with the adiunct.

Virtue is not vice, wisdom is not folly. A disposition of the desinentie with the desinentie.

And thus may euery Argument be disposed in a simple Axiome; except explicate comparisons, which haue two parts. A proposition, and a reddition, which two are Axiomes by themselves, and therefore cannot be disposed in a simple Axiome.

9 Whereof there are manifold examples in the 1. Booke, called examples of declaration.

Note.

The Subject is commonly exprest in one word, sometimes in many, and often by Circumlocution, that is, about-speech: as,

Who soeuer is elected to eternall life shall be saved.

All that is borne of God, overcommeth the world.

The writer of the Troian warre, was a blind man.

To desire the assistance of Gods grace, is the beginning of grace.

What soeuer is honest, that is to be desired for its selfe.

So is the Predicate also exprest.

Elected,
Regenerate.
Homer.
Gracious despite Honesty or virtue.

CHAP. VIII.

Of the Generall Axiome.

The quantity
of Axiomes.

*Omnis, nemo, non,
nullus, non. qui-
cumque, universi,
quotquot, unus-
quisque, semper, ubi-
que, nullus, ne-
mo, ne unus, ni-
hil, nequicquam,
nunquam, nus-
quam, nullatenus.*

A Simple Axiome in respect of the affections, and wayes, whereby it is uttered, or declared, is generall, or speciall.

A Generall Axiome, is when a common Predicate, or consequent is attributed generally to a common subject, or antecedent. So that both the parts are generall, and the attribution thereof.

The notes or signes of an affirmed Generall are, -

All. Every one. Whatsoever. As many as. Universally. Generally. Always. Ever. Every where.

The notes of a Negatiue Generall, are.

None. Nothing. No man. Not any. No not one. Neuer. Nowhere. At no time. In no sort. Not at all.

And sometimes. Not all: as, *Let not all filthy communication proceede out of your mouth.*

So, all not: as, *Psal. 25. 3. So all that hope in thee, shall not be ashamed.*

¶ When there is no note added, the Logicians call it an indefinite proposition. Which is but an idle tearme, for the sense maketh the Axiome, though there be no note.

Examples.

Every good tree bringeth forth good fruits.

Every man is a Liar.

We must all appeare before the iudgement seate of Christ.

All men are equall by the Law of nature.

No cometous man is rich.

There was neuer any sorrow like to my sorrow.

Neuer man spake as this man doth.

No man assisted me at my first answers, but all forsooke me.

Contradiction.

The affection of Axiomes, whether generall, or speciall, is contradiction,

The

Mat. 7. 17.
Rom. 3.
2. Cor. 5. 10.

Lam. 1. 12.
Ioh. 7. 46.
2. Tim. 4. 16.

The contradiction of a generall Axiome, is when it is generally contradicted: as,

Every conetous man is miserable.

No conetous man is miserable.

The generall contradiction doth not alwayes diuide truth from false, that is, the one part is not alwayes true, and the other false: for both parts may bee false, namely, in a contingent matter: as,

Every man is learned.

No man is learned. Therefore

The parts of the generall contradiction cannot be both true together: but they may be both false together.

¶ If a generall axiome be vniuersally true, it is also necessaric. If it be not vniuersally true, it is contingent.

CHAP. IX.

Of the particular Axiome.

A Speciall Axiome, is when the Predicate or Consequent is not attributed to ² all the Subject, or Antecedent. Or, when the Predicate is attributed or applyed specially or after a speciall manner to the Subject. For the Subject being generall in it selfe, is as it were limited, and restrained to the Predicate: as,

¹ The Subject is of a larger extent in signification.

Some lining creature is a man.

Some vertue is temperance.

A speciall Axiome, is particular, or proper.

The particular is that, whose ¹ common Consequent, or Predicate is ² particularly attributed to the Subject, or Antecedent. The particular designeth, or notifieth not a certaine thing, but leaueth it vncertain, indefinite, & indeterminate: as,

Some rich men are happy.

Some poore men are godly.

Some seruants are religious.

Some rich men trust not in God.

Prosperitie of times poffeth vp the minde.

¹ Or, generall.
² That is, it is not attributed to all the Antecedent, but to some part thereof.

The

*Aliquis, quidem,
nonnulli, plerique,
vari, interdum,
plerumque sepe,
raro, saepe, non
omnis, non quilibet,
non semper.*

3 A Maxime
of Aristotle.

The Signes, or notes of particularitie, are.
Some body. Something. A certaine man, not none, that is,
many, or some. Most men. Not all. Not every one. Rare.
Rarely. Few. Often. Almost. Not alwayes, &c.

Contradiction.

Speciall contradiction doth alwayes diuide truth from
false. For the one part is euer true, and the other false.

Hence it is said, that ³ either the affirmation, or negation
of every thing is true.

A particular contradiction is,

1. When a particular axiome is contradicted generally.
2. When a generall axiome is a particularly contradicted: as

All men are faithfull.

Some men are not faithfull.

No fault is pardonable.

Some fault is pardonable.

Indefinites.

4. *One man is as good as another* That is, *every one.*
One man is not as good as another. That is, *some one.*

Admonition.

1 Subcontra-
dicts.

If both parts be particular, there is neither contradiction,
nor opposition: as, ¹ *Some man is vertuous; some man is not
vertuous.* For both parts may be true.

Neither are those contradictory, that are called subalter-
nates: as,

Every man is vertuous:

Some man is vertuous.

No vice is to be embraced;

Some vice is not to be embraced.

Here is no more difference,
then is betweene generals,
and specials, whose con-
sent is essentiall.

CHAP. X.

Of the Proper Axiome.

*Axioma singu-
lare.*

¹ Which may
indifferently be
proper, or ge-
nerall.

A Proper Axiome, is when the ² Predicate or Consequent
is attributed to a proper subject, or Antecedent.

A proper subject is some one singular and individuall per-
son, or thing, whether expressed by a proper name, or noted
by

by that which counteruaileth the same. *viz.*

1. By a Pronoun demonstrative, and the generall : as, *this man.*

2. By a note or title of excellencie: as, *the^b Apostle*, for *^b Synecdoche*
Paul, The Poet, for *Homer, &c.* *generis.*

3. By a Patronymike : as, *Tidides*, for *Diomedes, &c.*

4. By periphrasis, or briefe description: as, *The Disciple*,
whom Iesus loved, for *Iohn.*

Examples.

Iesus the Sonne of Mary the Virgin is that Christ.

*Peter the Apostle was not the Monarch of the vniuersall
Church of Christ.*

Saul was consenting to the death of Steuen, Acts 8.

This is my body.

I am Iesus whom thou persecutest.

Contradiction.

That is a proper contradiction, when both parts are proper: as,

Paul preacheth heresies, as the Pharises held.

Paul preacheth not heresies.

Christ's doctrine was madnes, as worldly men supposed.

Christ's doctrine was not madnes; But the wisdom of God.

The doctrine of the Gospel is foolishnes, as worldly men think.

*The doctrine of the Gospel is not foolishnesse; but the power of
God to Salvation.*

Thus farre of a simple Axiome : the compound followeth.

CHAP. XI.

Of a^a compound Axiome.

A Compound Axiome, is that which is contained in the
^b bond of a Coniunction. Or, which consisteth of simple
Axiomes ioyned together among themselves with the
coniunctive particle, without which it declareth nothing : as, *^b Synthesis.*
^b Syndesmos.
Vincula, copula.

If Socrates be a man, then he is a living creature.

This example is resolued into two simple Axiomes.

Hh

So.

Socrates is a man,

Socrates is a living creature.

But it is not properly said that it is compounded of these two Axiomes, but rather of the arguments. For here two arguments are so attributed to one thing, (*Socrates*) by connexion, that if the Antecedent be attributed to it, that is, *man* (a speciall) the consequent must be attributed to it, that is, *living creature* (a generall) q. d. *if a man, then a living creature.*

By coniunction, is meant not onely Grammaticall coniunctions; but also notes of Relation. And the parts conioyned are here more peculiarly called the Antecedent, and the Consequent.

Concerning the common affection.

A compound Axiome, is affirmative, of the coniunction, or conjunctive particle affirmed; & negative of the same denied.

Hence it followeth that a compound axiome may be affirmative of all the parts denied: as,

If Socrates be not a living creature, he is not a man.

Hence ariseth contradiction: part whereof here is true, and part false. And therefore here it doth ever divide truth from false. But of generalitie, particularitie, and proprietic here is no use, but onely of the coniunction of the parts, viz. Copulation, connexion, discretion, disjunction; as after appeareth.

A compound axiome according to the nature of the coniunction, is congregative, that is, gathering of the parts together, or Segregative, that is, separating them.

Congregative is, whose conjunctive particle gathereth together the parts as true, at least according to the iudgement and purpose of the reasoner.

The Congregative axiome enunciath, or declareth all consentaneous arguments by affirming, and all dissentaneous by negation, or denying, viz. If one of the consentanies, be attributed to the theme, the other also is attributed, & contra, if one be denied thereof, then the other also.

But contrarily, if one of the dissentanies be affirmed of the theme, the other is denied; if one be denied, the other is affirmed.

There-

As in a simple Axiome more peculiarly the subject, and attribute, or predicate.

Compound Axiomes have no quantitie.

Therefore in the congregative Axiome consentaneous arguments are affirmed, or denied together; but dissensuous not together.

A congregative Axiome is Copulative, or Connexive.

CHAP. XII.

Of a Copulative Axiome.

A Copulative Axiome is whose parts are coupled together with a Copulative particle ^a absolutely as true together. Or, it consisteth of simple axiomes (rather arguments) coupled and bound together with a conjunction copulative, and how many parts there be so coupled, into so many simple axiomes it is resolved.

** Convergentur
tanquam, simul
vera, copulantur
tanquam simul
absolute vera.
Not conditionally.*

The copulative Particles are.

1. And, and, also, also, both this and that, &c. The defect of these particles is called a Syndeton, the redundance polysyndeton.

2. Relative notes of quantitie, and qualitie.

Examples.

The true God is one in essence, and three in persons.

Polysyndeton.

Iesus Christ is both true God, and man.

We are iustified before Gods tribunall seat, not by faith, and works.

^b *Both the East, and South, and west winde rush violently together. Æneid.*

^b Polysyndeton.

Socrates was both learned, and vertuous, and beautifull.

For through him, and by him, and for him are all things, to Rom. 11. whom be glory for ever.

Whosoever walke according to this rule, peace be on them, and mercy, and upon the Israel of God.

Gal. 6. 16.

Pride, wealth, and pleasure, the men of this world worship as a threefold God. Mantuan.

1. Joh. 2. 16, 17.

It is a vertue to eschew vice, and the beginning of wisdom, is to want folly.

He embraceth all learned men, and chiefly Marcellus.

Cic.

Sed.

*Terra salutaris herbas, eandemque nocentes**Nurit, & vicia proxima sæpe Rosa est.**The earth doth nourish wholesome hearbs,
And venomous weedes maintaine:**The battling iuyce from fragrant Rose,**The stinking nettles draine.*

Contradiction

1. Of the copulation,
which is truly
axiomaticall.2. Of the parts:
which is topicall.

Contradiction.

*Not both the east and south, and west winde and, &c.**Socrates was not both learned, and vertuous, and beautifull.*

But if Negation be thus made:

Socrates was neither learned, nor vertuous, nor beautifull,
it is not axiomaticall contradiction, or negation, but topicall; because the copulation is not denied, but the parts.The reason is, copulation signifieth that all the parts are true together. Contradiction signifieth that not all are true together: But this Negation of the parts, signifieth that none of them is true: as, *Socrates is not learned, nor vertuous, &c. or neither learned, nor vertuous, &c.* which is all one.

Also the contradiction of a copulate Axiome diuideth truth from false; but in this later negation, every part is false. Therefore it is rather a copulative Axiome affirmed, whose parts are denied.

Contradiction of the copulative is not only made by the copulative denied, but also by the discretive Axiome, when all the parts are not false, but there is some difference. For in the discretive the false part is not onely denied, but also distinguished from the true: as,

Although Socrates was learned, and vertuous, yet he was not beautifull.

Iudgement.

The whole is
false, if one
part be false.
Therefore it is
contradicted
by negation of
copulation; or
by distinction
of the true
part from the
false parts.

Concerning the iudgement of truth, and false. Truth dependeth on the truth of all the parts together; falsehood, on one part false. For the whole force of the Copulative Axiome standeth in Copulation, which is false, if among an hundred true parts one be false, therefore the contradiction thereof is true. For in this Axiome respect is had to the truth of all the parts,

parts, because they are absolutely (without condition) uttered as true together.

Notes of Relation.

1. Relation is of essence; he, ^a whose notes are; who: that, which. ^a is, qui, id, quod.

2. Relation is of place; whose notes are; ^b where, there. Relation of consequence, cause, & time belongs to connexives.

3. Relation is of quality, and quantity, which belongeth hither, wherein the conjunction is the relation it selfe, whose notes or Symboles are the relative particles. ^b ubi, ibi. Qualis, talis, quemadmodum, sic.

Therefore the affirmed Axiomes of related quality are explicate similitudes; whose notes are; as, euen as; so, euen so. What, such. Such like; as.

Most diuine Poet such like is thy song to me:

Eclog. 3.

As sleepe in the grasse is to the weary.

Contradiſtion.

Negation of similitude, is a note of dissimilitude.

Thy song is not such like to me, as sleepe is to the weary.

The Affirmative containeth a similitude: the negation a dissimilitude.

As the Princes in a common wealth are: such like are the Citizens.

Contradiſtion, as before.

Relation of quantity belongeth hither; whose Symboles or signes are notes of explicate, or full comparisons.

1. From the equals; as, the same, that. Aswell, as: by so much, by how much: so many, how many: thither, whither: no lesse, then.

Idem, quod, tam, quam: tanto, quanto: tot, quot: eo, quod non minus, quam. Non solum, sed etiam, Non modo non, sed ne.

2. From the greater: as, Not onely, but also.

3. From the lesse: as, not only not, but not: both, & also.

As, so is no lesse a vertue to keepe, then to get.

See many examples hereof in the first booke.

CHAP. XIII.

Of a Connexive Axiome.

* Whereof it
is called a con-
ditionall Axi-
ome.

Conditionalis o-
ratio nihil ponit
inesse.

Si, Sin.

Si, non facit cau-
sam, sed addit
conditionem.

Ni, Nisi.

Gal. 5. 25.

Rom. 11. 21.

Ioh. 13. 14.

Ætid. 2.

A Connexive Axiome is that, whose Coniunction is con-
nexive, or, which consisteth of simple Axiomes, or Ar-
guments knit together with a conjunction, or a conditional
particle; for the consequent part is coupled vpon condition
of the Antecedent.

The conditionall particles are either conjunctions condi-
tionall; or notes of Relation.

1. The Conjunctions affirmatiue are; if. If that. If so be that.
But if. So that.

The Negatiues are; vnlesse, that is, If not. Not If. Except.
Except that.

Examples.

If any loueth Christ, he will keepe his Word.

If we liue in the Spirit, let vs also walke in the Spirit.

*If God spared not the naturall branches, take heed lest he also
spare not thee.*

*If I your Lord and master haue washed your feete, ye ought al-
so to wash one anothers feete.*

*If fortune hath made Sinon miserable, then shee being euill,
will make him also wicked, and deceitfull. For so might the Tro-
janes argue against Sinon.*

Contradiction.

First way of
contradiction.

There is a double maner of contradicting in connexives.
1. Is a more simple way, when the negation is prefixed be-
fore the connexive conjunction or particle: as,

*Not if fortune hath made Sinon miserable, will shee also make
him wicked and deceitfull.*

If the Negatiue particle be not set before (if) it is affirma-
tiue, though the parts be denyed: as,

If any man hath not the Spirit of Christ, he is none of his.

If there be a God, there is no chance or fortune.

If

If there be no wisdom in the Prince, there is no peace among the people.

If it be not day, it is night. They are all affirmative.

Second way of contradiction.

2. Is a more manifest and easie way, by denying the consequence or connexion in such tearmes; *I deny the consequence, it followeth not.* as,

Nego consequentiam, non sequitur.

If fortune hath made Sinon miserable, shee will not therefore also make him wicked, and deceitfull.

Or thus: *It followeth not that shee will also make him, &c.*

If God already knoweth our need, then he is not to be called upon. It followeth not. I deny the consequence.

Here the connexion or consequence is denyed, which way is most vsuall in good Autours, and we vse it altogether in disputation.

Hence it appeareth that affirmation signifieth, if the antecedent be, then the consequent is also, and that necessarily.

Contrarily, the contradiction intendeth, if the antecedent be, the consequent is not therefore.

3. The Contradiction may bee made by the discretive Axiome: as,

Third way of contradiction.

If hee was in the company of robbers, then hee is a robber.

Though he was in the company of robbers, yet he is not a robber.

If good workes iustifie vs not before the tribunall Seate of God, they are not to be done.

Though workes iustifie not before Gods tribunall Seat, yet they are to be done.

¶ The negation is not of the consequent part, but of the consequence, or connexion and coherence of the parts. Therefore this is not a right negation. Note.

If he was in the company of robbers, he is not a robber. Heere the consequent part is onely denyed, therefore it is topicall negation, not axiomaticall, which is this:

Not^a therefore if he was in the company of robbers, is he a robber, or, If he was in the company of robbers, he is not therefore a robber, or though he was in the company, &c. it followes not, &c.

^a The notes are *Non continuo, non ideo, non propterea, non sequitur.*

Judge.

Judgement.

Concerning the judgement of truth, and falsehood.

In every affirmed connexive, it is signified, and meant (at least in the judgement, and purpose of the reasoner) that if the antecedent be thus, then the consequent is so, and that necessarily. For of truth, nothing but truth followeth. So that, the antecedent being true, the consequent cannot be false: which if it be false, the antecedent is so also. Hence

Necessitie

1. Absolute.
2. Vpon supposition, or conditionall.

In every lawfull connexion there is a Necessitie of the consequence signified. Which necessitie is either absolute, and maketh a necessarie axiome, or else vpon supposition, and maketh a contingent axiome. Therefore

1. A connexive being absolutely true (simply, and of it owne nature) that is, without supposition, is also necessary.

But this necessitie depends not on the necessitie of the parts, or simple axiomes conioyned, but on their necessary connexion, which may be in false parts: as,

If the Godhead be a body, it is in some place, and hath quantitie.

If a man bee a Lyon, he is fourefooted. The connexion is true: but the parts are false, viz.

A man is a Lyon.

A man is fourefooted.

But being conioyned with condition, it is a necessarie connexive axiome. For though the attribution of these arguments (*a Lyon: fourefooted*): to the thing argued (*Man*) without condition, be false, and dissentaneous, yea impossible; yet the conioyning of the arguments betweene themselves is necessary; *if a Lyon, then a fourefooted beast*. For hercof a generall axiome is made vniuersally true, and therefore necessary; *every Lyon is a fourefooted beast*, which is a token of absolute truth in the connexive axiome.

So, if Socrates be a man, then hee is a lining creature. This is necessarily, and absolutely true: because every man is a lining creature. But here the parts, or simple axiomes are true also, as well as the arguments betweene themselves; viz. Both of them, as they are consentaneously affected one to another; so

so to the thing argued, or Antecedent, without condition: as,
Socrates is a man.

Socrates is a living creature. As these arguments, (*man: living creature:*) are consentaneous to themselves, so to the thing argued (*Socrates*) and are absolutely, and necessarily true: yet (as is aforesaid) the necessary connexion or consequence is principally considered, not the veritie of the parts, viz. the Simple axiomes.

^a Howsoever the arguments are affected to the thing simply argued.

2. If the consequence or connexion be contingent, or probable onely, the axiome it selfe is contingent, and is therefore iudged to be true vpon some supposition, but it is not absolutely true of it selfe; for no consequence is absolutely true, which is not necessarily true: as,

^b If thou (Pamphilus) dost marry Philumena, I am but a dead man. ^b Ter. And.

No man will giue credit to this consequence or connexion without supposing somewhat, viz. the vehement affection, that *Charinus* bare to *Philumena*, or some other cause; vpon which supposition a man will iudge the consequence true, but the iudgement thereof is not knowledge, or science, but opinion.

Relation.

A related connexive, is whose bond is relation.

It is relation of time, or of the cause.

Relation of time hath these notes: Then, when: whiles that, so long: as long as, so long: so long, till, &c.

Turn, cum: donec, dum: quandiu, tandiu.

Examples.

When we are iudged, we are chastened of the Lord.

1. Cor. 11.

When I shall consider the wonderfull workes of God, I shall not be ashamed.

Whilst that with wealth thou dost overflowe,

Ouid.

Of losing friends a number thou shalt knowe:

But when fickle fortune thy streame fluent stops,

As Lice from a Corpse each friend away drops.

2. Relation of the cause maketh a causall axiome.

The notes are: seeing that; because: for because: To which these answer; therefore; also: as,

Cum, quia, quoniam, propterea quod, ideo, etiam.

Because the Sunne shineth, it is day.

Because she hath conceived, she hath knowne a man.

Seeing that Tully is an Oratour, he is also eloquent.

¶ Both the conditionall, and relative notes are sometimes not exprest, but by reason vnderstood: as,

The King comming, the enemies fled.

Christ was borne Augustus being Emperour.

CHAP. XIII.

Of the Discretive Axiome.

A Segregative Axiome is that, whose coniunction is Segregative: whereby the parts as not being true together are separated. And therefore such arguments are dissentaneous among themselves. Wherevpon it followeth that onely dissentanies are enunciated, vttered, or declared in Segregative axiomes.

A Segregative axiome according to the kinds of the coniunction is discretive, or disiunctive. For dissentanies dissent either onely ^a in reason, or in ^b reason, and nature also.

^a *Ratione.*

^b *Ratione, & re.*

A Discretive axiome is, whose coniunction is discretive. Or, which standeth on simple axiomes or arguments conioyned with a coniunction discretive. Therefore things diuers are here chiefly enunciated and declared. It is called an occupative axiome, because it preoccupates, or prevents a secret obiection in the minde of the hearer, and answereth the same. As, *Though I walke in the shadow of death, yet will I feare none euill.*

Mat. 23. 4.

^c Proper to discretives.

^d Common to all opposites.

The discretive notes are these: ^c although, yet: ^d not this, but that.

The former notes serue onely to vtter or declare things diuers in a discretive axiome: the later serue also for all opposites.

Contradiction.

Contradiction here is made two wayes.

First, more obscurely, and vnusually when the negative particle

particle is set before the coniunction discretiue, (although) or, else before the particle (yet) wherein the strength of discretion lyeth.

Secondly, more plainly by the copulatiue, and connexiue axiomes: as,

Although he be faultlesse, yet he wants not suspicion.

He both is faultlesse, and wants suspicion.

The Sacraments of the new law giue not grace by the worke of the worker, but by the worke done.

The Sacraments of the new Law neither giue grace by the worke of the worker, nor by the worke ² done.

If he be faultlesse, he also wants suspicion.

Iudgement.

Concerning iudgement. A discretiue Axiome is iudged to be true, if the parts thereof be not onely true, but also dissent, and that in reason onely, not in nature onely. For otherwise it is false and ridiculous: as,

^s *Though hee be learned, yet he is verminous.* It is false. For here is no dissention at all.

^h *Though Socrates was verminous, yet he was not comets.* It is ridiculous. For the parts are opposit, that is, dispartes.

1. By the
Copulat.
Papist.

Contradict.

2. By the
connex.

^s Hic partes con-
gregantur non
segregantur.

^h Hic partes op-
ponuntur non
discernuntur.

CHAP. XV.

Of a disiunctiue Axiome.

A *Disiunctiue Axiome*, is a Segregatiue, whose coniuncti- on is disiunctiue. Or, it standeth on simple Axiomes, or (arguments rather) conioyned with a disiunctiue coniunction. And they are so disioyned, as one part thereof onely can bee true. Therefore in this Axiome opposites are chiefly enunciated, or declared.

The Disiunctiue particles are: either: or, or else. Whether, in question asking. Also whether: or.

Examples.

Wee are either iustified by workes before Gods tribunall seat, or freely by grace.

The tree is either good, and the fruit good, or else euill, and the fruit euill.

All Beleeuers whether Iewes or Gentiles, whether bond or free, are one in Christ Iesus.

Whether is the Pope Antichrist, or not Antichrist?

Admonition.

Distribution, or a distributiue axiome, is not a compound axiome, wherein the distribution is predicated of the thing distributed: as,

A liuing creature is either a man or a beast.

Man consisteth of a body, and reasonable soule.

1. Here the parts being predicated, applied, and equally attributed to the totall, or whole diuided, is a simple axiome. For in regard of their conuenience, and subiection to the whole, they make no disiunction or opposition, though they be opposite one to another.

2. Such axiomes are generall; but compounds are neither generall, nor speciall.

3. The totall and parts agree together: therefore they are not disiunctiues.

1. Affirmation.

Concerning affirmation. In a disiunctiue affirmed (i absolute, and lawfull) one part thereof onely can be necessarily true; though the parts be many. And in euery lawfull disiunction there is a necessitie absolute, or conditionall.

2. Contradiction.

By contradiction it is signified that not one of the parts, or any thereof is necessarily true: for in euery lawfull disiunction there is a necessitie absolute, or by supposition, (as in connextiue axiomes) which the contradiction takes away.

Contradiction is here made two wayes.

First, when the Negative partiele is set before the first part of the disiunction: as,

It is either day or night.

It is not either day, or night.

2. It is made by the discretiue axiome: as,

¶ Not change-
full and ridi-
culous.
¶ As when
dichotomie
occurreth not:
et lex vsu fit.

The Bishop of Rome is either the head of the Catholike Church, or else there is no head at all.

Though the Bishop of Rome bee not the head of the Catholike Church, yet there is some head thereof. viz. Christ.

3. Iudgement.

Concerning iudgement of truth, and falshood.

A disiunctive is absolutely true, when the parts disioyned have not a *medium*, that is, meane, or middle, but are immediate contraries. See 1. Booke, Chap. 55. in Expof.

1. Disiunctive true.

But although an absolutely true disiunctive be also necessary; yet it is not needfull that the parts severally should be necessary: as,

It will raine to morrow, or not raine.

A man is good, or not good.

These are absolutely true, and necessary, but the simple axiomes are contingents: as,

A man is good,

It will raine to morrow,

A man is not good.

It will not raine to morrow.

Therefore, even as the necessitie of a connexive axiome ariseth of the necessary connexion of the parts (which may be in false parts:) so the necessitie of a disiunctive dependeth on the necessary opposition, and disjunction of the parts, not on their necessary truth.

But herein disjunction differs from connexion, because it signifieth one part of the two, (or many) to be true.

A disiunctive, whose parts have a middle, or meane, is false: as,

2. A disiunctive false.

A man is either prodigall, or cometous.

But if some condition, supposition, Law, decree, promise, covenant, or one thing or other be vnderstood, and supposed, it is a contingent disjunction (not absolutely true) begetting opinion, not knowledge: as,

Necessitie conditionall.

Either Cleon, or Socrates will be here to morrow.

Those parts in their owne nature are false, for they have a middle (of abnegation) yet vpon supposition that these persons have so purposed, promised, determined, one part is true, yet contingently, for they may be letted, or altered. So that a

^a Viri, Poterant.

^b So Philip wrote to the Lacedemonians.

^c Which was their answer to him.

^d In feueritie.

^e Which in feueritie is hid, but in lenitie apparent.

^f The middle of abnegation.

^g The middle of participation.

^h Anacephalæosis.
ⁱ Diexodus.

medium without condition argues the disjunction to be false.

Such disjunctions are frequent in common life, made by the interrogative particle, ^a whether.

^b *Whether shall I come as a friend, or as an enemy?* It is false, for it hath a midde (^c neither.)

What will ye? Shall I come unto you with a ^d rod, or in ^e loue, and ^f spirit of meeknes? 1. Cor. 4. 21.

This disjunction is contingently true: for one of these parts is true, yet vpon condition of their continuance in ambition, and corrupt opinions, or their repentance. Otherwise it hath a middle, *viz.* ^f Neither, or ^g both mixtly tempered, or *remisse in infimo gradu.*

CHAP. XVI.

A^h Recapitulation of axiomaticall doctrine, and ⁱ transition to dianeëticall.

Disposition hath beene distributed into declaratiue, and discoursiue.

Declaratiue is the disposition of one argument with another, to signifie something to be, or not to be. Or, when a simple argument (or compound arguments in a compound theme) is disposed with the theme to explicate or declare some conceit of the minde concerning that theme, which must needs

1. Be affirmed; or denied, & consequently true or false.

2. Generall, particular, or proper, and subiect to contradiction: as,

Veritas is to be loued for it selfe.

The theme is (*veritas*.) The argument disposed with it, *is to be loued for it selfe*, which being related to the theme, *veritas* hath the affection of an adiunct to the subiect; both which being thus conioyned together by vertue of the bond, or Verb, make an axiome or proposition, which exprelleth what the minde conceiueth of vertue. Which conceit is affirmatiue, true, generall; whose contradiction is false.

Axioma-

Axiomaticall iudgement, and truth is primary, and manifest of it selfe, ^k not needing the discourse of the minde, being apparent by the rules, and lawes of axiomes. For by it, the evident, and certaine affection of arguments is vnderstood, and also the principles of arts, and all manifest propositions are plainly shewed. And for the obtaining whereof euery discourse is vnderaken. So that much discourling, is a token of much ignorance, and confusion. For *verbum sapienti*, an hint is enough for the wise. But wisdom cannot enter into the heart of fooles by any declaration, amplification, illustration, or argumentation.

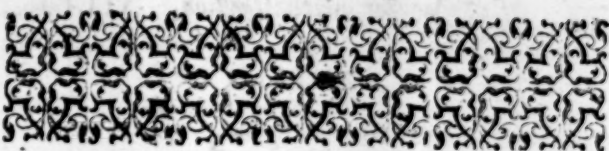
^k To bring apparent truths into question, and to broach errors, is diabolicall, and to be punished.

But seeing that the wisest since the fall of *Adam* is wonderfully tainted with folly, and that the diuell blindeth, and belyeth all the truth of God in his word, and workes, we haue need of discourse to search out the truth, so farre forth, as the extent of our dull, and confused principles, and notions buried in the mines of our darke hearts will afford.

Therefore, seeing that the dimmes of our light, & our headstrong affections disposing, and inclining vs to errors, and affected ignorance to increase this dimmes, most things are obscure, vncertaine, doubtfull, questionable and full of confusion; discursive or dianoëticall disposition in some measure cleareth obscurities, resolueh doubts, decideth controuersies, and ordereth things confused, for distinct, and cleere knowledge.

Hence it followeth, that although axiomaticall doctrine be the shop of all axiomes, for the composition, or framing thereof; and that things evidently true, neede no other tryall, or iudge, then the rules themselves; yet it is not the Tribunall or iudge of all: seeing that doubts and controuersies must come to their issue, and censure of truth, and falsehood, order or disorder, by the discourse of reason.

The end of the Second Booke.



THE THIRD BOOKE. OF A SYL- LOGISME.

CHAP. I.

Of Discourse in generall.



Discourse is when one Axiome is deducted, or drawne out of another. Or, when one is inferred vpon another. For in a Syllogisme the assumption is deducted out of the proposition, & the conclusion or question out of both.

Also in method, out of the most generall, the subalternes or middles, and out of them the most speciall Axiomes are deducted, that is, the most generall goes before, and the more speciall followes after, till the Art or treatise be compleate and finished in the individuals, or most specials, beyond which there is no further progresse, or ordination of parts without repetitions and tautologies.

Discourse therefore is either Syllogisticall, or methodicall. Or, a Syllogisme and method.

The subiect of a Syllogisme, is a doubtfull, and controuerted Axiome, which therefore is called a question, and is to be decided by a Syllogisme only, and thereby to be brought out of question into a manifest and knowne Axiome.

Discursus est Syllogisticus, & ordinatus.

Questio non totius Logici, sed solius Syllogismi est Subiectum.

CHAP. II.

Of a Syllogisme.

^a Argumenta-
tio, ratiocina-
tio, reasoning,
and in special,
an Argument.

^b The third
Argument
which is
brought to
proue the ques-
tion.

A *Syllogisme* is discourse, whereby the question is so disposed with the Argument, that the antecedent being put, the conclusion necessarily followeth. Or, whereby the Axiome, question, or theme controuerted is so disposed, & placed with the ^b Argument, that vpon the lawfull disposition thereof, the said theme or question is necessarily concluded.

CHAP. III.

Of the Question.

A *Syllogisme* consisteth of matter, and forme.
The matter is twofold, viz. the theme, and the third Argument.

^c Thema, problemata, theorema, propositio, thesis disputabilis, questio, questio disputabilis.

The ^c theme is the doubtfull, and controuerted Axiome, called the position, proposition, or question to be confirmed, or confuted.

The parts of the question are the $\left\{ \begin{array}{l} \text{Subiect.} \\ \text{Predicate.} \end{array} \right.$

^d Minor terminus.

The Subiect is called also the antecedent, and commonly in Schooles the ^d lesse tearme, the ^e lesse extreme.

^e Minus extremum.

The Predicate is called also the consequent. In Schooles the ^f greater tearme, the ^g greater extreme: of diuines, most commonly, the attribute: as,

^f Maior terminus.

^h Riches bewitch the heart of man.

^g Maius extremum.

Prosperity maketh a man forget his Creatour.

^h The Subiect

Pouerty maketh a man dishonest.

ⁱ The Predicate.

The Subiect is ever the ^k simple theme; the Predicate is that which is uttered, or spoken thereof, called the Argument explicating or declaring the theme. Of which two Arguments, as parts, the whole Axiome consisteth, and is called

^k In quo cardo negotij versatur.

a com-

a compound theme; and a question, as it is disputable.

In this example,

Prosperity maketh a man forget God.

The affection of the Predicate to the Subject, or of the Argument to the thing argued, is of the effect to the cause.

For *Prosperity* is the¹ efficient cause of this effect.

But this affection between these two parts is doubtfull, and questionable. Hence, it is a question, whether prosperity maketh a man forget God, or no.

Therefore by reason of the doubtfull affection of the one part to the other in every questionable Axiome, whether it be truly consentaneous to compound them, or dissentaneous to divide them, is every Syllogisme, or Argumentation instituted. Which is nothing else, but the recourse, and discourse of the minde carrying the parts of the question through all the Categories, to finde out a third Argument, to bee a tryall, touchstone, or^m Iudge in this controuersie.

¹ Outward impellent cause,
1. Booke chap. 16.

^m *Homocritus*
Arbiter.

CHAP. IIII.

Of the^a third Argument. Medium.

THERE is nothing whereof doubt ariseth, that can bee it towne Iudge, and selfe-witnesse; but it must be proued, and tryed by some other thing. Therefore there must bee a third Argument, which may conioyne the attribute of the controuerted theme with the Subject, or else disioyne it, and remoue it therefrom. Hence, the third Argument must bee more manifest, and certaine then the theme in question. And it is called the third Argument, because ° two Arguments are contained in the question, and the third is brought in, to arbitrate the controuersie.

^a Commonly called an Argument, a reason, a prooffe, an Argument of confirmation, and confutation. In schooles, The *Medium*. *viz.* The Subject, and the Predicate.

If a question be to be affirmed as true, such an Argument is to be sought out among the Categories, as may agree to both parts of the question, to argue the consentaneous affection, and right composition of the parts. If it be to be denied, such an one is to be sought for, as may agree to one

part of the question, but dissent from the other, to argue the dissentaneous affection, and diuision of them. But if it dissent from both parts, it cannot bee a third Argument; because it refuseth to meddle at all in the controuersie.

The reason of this tryall and prooffe, by the third Argument, is this:

1. Whatsoeuer things agree in any third, these doe also agree among themselues. Contrarily,

2. Whatsoeuer things disagree in the same third, doe also dissent among themselues.

Therefore if the two Arguments are parts of the question agree in the third Argument, they are consentaneously affected: But if they disagree in the third, they are dissentaneously affected.

Examples.

Socrates is a living creature.

Here the Subiect, is *Socrates*. A speciall.

The Predicate. *A living creature*. A Generall.

Now to confirme or prooue this question, viz. Consent of the parts, I haue recourse to the Categories to discourse out a 3. Argument, which may agree to both these parts, to shew their consentaneous affection. And I finde that, (man) is the generall to, *Socrates*, and the speciall to, *living creature*; which is a sufficient argument, or competent Iudge. Therefore I dispose it with the parts of the question, thus:

A man is a living creature.

Socrates is a man: Ergo

Socrates is a living creature.

Contrarily, in denying, and confuting this question. In like maner I seeke out a third Argument, which may dissent from one of the parts, to shew their dissentaneous affection, which I take from amongst the opposites, and thus dispose with the parts of the question.

Every living creature is a beast.

Socrates is not a beast: Ergo

Socrates is not a living creature.

The third Argument, *beast*, is consentaneous to *living creature*, but dissentaneous to *Socrates*. Therefore it denies,

nies, and confutes the former affirmed Axiome.

¶ In the inuention of the third Argument, we must haue respect to both, or either part of the question, because it may be drawne from Categories affected to them both: and whereas it being disposed, or referred to both the parts of the question, hath one affection to the Subiect, and another to the Predicate, & therefore in that respect is one Argument, in this, another; and so belongeth to two Categories; it may bee demanded from what Categorie the Argument is drawne?

Ans. The third Argument is to be referred to the place of the Predicate, or consequent: as,

To prooue that *Socrates* is a liuing creature, I bring the Argument (*man*) which is first disposed with the Predicate (*liuing creature*) in respect whereof it is a Speciall; then with the Subiect (*Socrates*) in respect whereof it is a Generall. Whence now is this 3. Argument drawn? from the General, or Speciall?

Ans. From the Category of the Speciall. For (*man*) being referred to the Predicate or consequent (*liuing creature*) hath the affection of a Speciall to the Generall.

The holy Scripture is most true.

Prooued.

¶ That which is penned by the immediate reuelation of the Spirit, is most true. For God cannot lye.

¶ The holy Scripture is penned by immediate reuelation of the Spirit. ergo

The holy Scripture is most true.

Heere the affection of the parts of the question, viz. of the Predicate to the Subiect, is of the adjunct to the Subiect.

The Argument is drawne from the principall efficient cause, the Spirit, amplified by the instrumentall cause or meanes including the ministeriall, viz. those men which penned it, from the mouth of God.

Therefore there are in euery Syllogisme three distinct termes, or Arguments, viz. the two parts of the question, and the third Argument.

If there be lesse, or more, then three, or but three, yet some of them of several significations, and sences now vsed in

Kk 3

this

¶ Third Argument.

¶ The Predicate.

¶ Subiect.

Major terminus.

Minor terminus.

Medium.

¶ Homonymies,

or equivocals, that is,

one word of

diuers signifi-

cations

this sence, now in that, it is no true Syllogisme, but a fallacy, or captious Syllogisme.

CHAP. V.

Of the forme of a Syllogisme.

THe forme of a Syllogisme is the lawfull disposition of the question with the third Argument, so, as that the antecedent being put, the conclusion, or consequent necessarily followeth.

1. I say, necessarily: not necessary. The Reason is,

The consequence, formall consecution or sequell agreeable to the rules of a Syllogisme, is good, and necessary, though the consequent or conclusion it selfe be not necessary, but contingent, or false. For every lawfull Syllogisme concludeth according to the forme necessarily. Which necessity dependeth vpon the disposition of the question with the third Argument, and not vpon the necessary truth of the parts in the antecedent.

Therefore both a true and a false conclusion followeth necessarily vpon a false antecedent. So that a Syllogisme may be lawfull of all the parts false: because not so much the truth of the parts as the lawfull disposition therof is respected, as was said of a connexiue Axiome.

2. I say, necessarily, because that of a true antecedent, no false thing can bee concluded. For of a true antecedent, a true consequent, or conclusion onely followeth, but contrarily, of a false Antecedent, not onely a false conclusion, but also a true may follow. And heere may wee note a common signe of all fallacies.

It is one thing, for a Syllogisme to bee true in respect of matter, and another to be true in respect of forme. Even as a sentence may be true Latine, and a false matter. The materiall truth is tryed by the principles of arts, experiments, testimonies, &c. The formall is tryed by the rules of a Syllogisme, as true Latine is by the rules of Grammar.

CHAP.

Quoad veritatem materialem. Necessitas consequentie, & consequentis differt.

^a In respect of formall consecution or consequence.

^{*} Otherwise it implieth contradiction.

CHAP. VI.

Of the parts of a Syllogisme.

The parts of a Syllogisme are the $\left\{ \begin{array}{l} \text{Antecedent.} \\ \text{Consequent.} \end{array} \right.$

The Antecedent is also called the premisses.

Premisses, and
conclusion.

The Consequent is called the Conclusion.

The Antecedent hath two parts; the Proposition, and the Assumption, which in Schooles are commonly called the premisses.

The Proposition is commonly called the *Maior*; the assumption, the *Minor*.

Propositio maior.
Propositio minor.

1. The Proposition is the former part of the Antecedent, whereby at least the consequent, or predicate of the question is disposed with the third argument.

I say, at least, because in a compound Syllogisme the argument is disposed with the whole question (which both make the Proposition,) in a simple Syllogisme with the Consequent.

Therefore it either consisteth of the whole question with the third argument, or of the third argument with the consequent part of the question, or predicate.

2. The assumption is the second part of the Antecedent, which is deducted out of the Proposition, or, taketh to it the third argument out of the proposition. But the greatest strength of a Syllogisme is in the Proposition, because it is often a Maxime, rule, Law, a common approved sentence, and containeth the argument after a more generall manner, which the assumption assumeth, that is, taketh to it to apply it more neerely to the matter, or purpose intended.

Therefore the Proposition is as a Law, or light in the minde: the assumption is the Conscience, or application of that Law, or light.

Lex.
Applicatio legis
conscientia.

3. The consequent part of a syllogisme is that which containeth the parts of the question, and concludeth it. And is called

^a Quia questionem concludit.

^b Quia partes questionis complectitur.

^c It must containe all the question, and no more.
Syniressis.
Syniressis.
Kriterion.

called the ^a conclusion, and ^b complexion. For the parts thereof being separated in the antecedent to be disposed with the third argument, are ^c onely, and entirely recollected, and bound vp together againe in the conclusion, whose inference vpon the consequence is made by the coniunction (*Ergo*) that is, Therefore.

And as the proposition is some generall obseruation, the assumption a peculiar application thereof to the matter purposed: so the conclusion is the censure, iudgement, determination, and resolution.

Rules.

1. The third argument must neuer enter into the conclusion.
2. The conclusion alway followeth the weaker part: that is, If either of the premisses be negative, or particular, so is the conclusion also. For the negative is inferiour to the affirmative, and the particular to the generall.
3. There must be no more in the conclusion, then in the premisses: for more cannot be concluded, then is proued.
4. Of true premisses no false conclusion, but of false a true may be gathered, as aforesaid.

CHAP. VII.

Of a simple Syllogisme.

A Syllogisme is Simple, or Compound.

A *Simple* Syllogisme, is when the predicate or consequent part of the question is disposed in the proposition with the third argument, and the subiect, or antecedent with it in the assumption.

It is called *Simple*, of the Simple disposition of the third argument with the parts of the question; not because it standeth of simple axiomes or premisses, for it may consist of all the parts compounded, as after ward shall appeare.

CHAP.

CHAP. VIII.

Of Figure.

THe common affections of a simple Syllogisme, are figure and moode.

Figure sheweth the right placing of the third argument with the parts of the question in a syllogisme.

Figure is threefold, of the threefold placing of the third argument.

1. In the first figure, the third argument is the subiect in the proposition, and predicate in the assumption.

2. In the second figure, it is twice the predicate.

3. In the third, it is twice the subiect.

Vnde versiculus.

Sub, pra. prima: bis pra. secunda: Tertia, bis sub.

And the predicate of the question with the third argument alwayes maketh the proposition, the subiect with the third argument, the assumption, as afore.

CHAP. IX.

Of Moode.

Moode, is the variation, or difference of the propositions according to their quantitie, and qualitie. Qualitie is common to all syllogismes, quantitie is proper to simple syllogismes.

In respect of qualitie, a syllogisme is affirmative, or negative; and both of them is generall, particular, and proper.

An affirmative syllogisme is of ^a all the parts affirmed.

A negative is either of the proposition alone, or of the assumption alone denied, together with the ^b conclusion, for pure, or all negatives conclude nothing.

A generall syllogisme is of the proposition, and assumption both generall.

A particular is of one of the premisses generall onely. For

^a Proposition, assumption, conclusion.

^b Which is alwayes denied, if either of the premisses be denied.

pure, or all particulars conclude nothing.

A proper, is of both the premisses proper. That is, both the proposition, and assumption are proper, or singular axiomes.

The moods of the first figure are sixe: and so of the second: But the third hath eight; whose names are exprest in every Figure: as, *Barbara*, *Celarent*, &c. And the Vowels thereof *a, e, i, o*, signifie the qualities, and quantities of the premisses.

A. An vniuersall affirmatiue.

E. An vniuersall negative.

I. A particular affirmatiue.

O. A particular negative.

CHAP. X.

The first Figure.

1 Affirmatiue
generall.
Iust thing.

Bar- **E**very iust thing is profitable,
ba- Every honest thing, is iust: Ergo,
ra. Every honest thing is profitable.

2. Negative
generall.
Timorous slave.

Ce- No timorous slave, is free
la- Every conetous man, is a timorous slave: ergo
rent. No conetous man, is free.

3. Affirmatiue
particular.
Dishonestie.

Da- All dishonesty, is to be eschewed:
ri- Some pleasure, is dishonestie: ergo
j. Some pleasure, is to be eschewed.

4. Negative
particular.
True beleeuers.

Fe- No true Beleeuers, are condemned,
ri. Some borne of euill parents, are true beleeuers: ergo
o. Some borne of euill parents, are not condemned.

Affirmatiue
proper.

That promised Messias is true God, and Man.
Iesus of Nazareth is that promised Messias: ergo
Iesus of Nazareth is true God, and man.

The voice of a Cryer in the wilderness, Prepare yee the way of the Lord, &c. is not Christ.

John the Baptist is such a Cryer in the wilderness: ergo John the Baptist is not Christ.

Negative
proper.

Rules.

1. The subject of the assumption, is ever the subject of the conclusion, in the first, and second Figure.

2. The assumption is never negative. Yet when the proposition is reciprocall, it directly concludeth: as,

He that is of God, heareth Gods Word:

The Iewes are not of God: ergo

The Iewes heare not Gods Word.

The Proposition being conuerted, it is the second Figure. *Ergo* here is a *crypsis*, or inuersion of the parts by reason of reciprocation.

3. The proposition cannot be a particular in the first figure.

Observation.

* But alwayes
generall, or
proper.

1. In the first, and second Figures there bee two generals, two specials or particulars: Two proper.

2. This Figure is more perfect, then the other.

1. Because all sorts of questions may be concluded in it.

2. Because the maine Principles, and Canons, whereby a syllogisme is directed, doe heere ^b evidently appeare.

These rules are called

^b In the other
Moodes more
obscurely, and
implicately.

1. *Dictum de omni*, that is, predicated, or spoken of all.

2. *Dictum de nullo*, that is, predicated, or spoken of none.

1. *De omni*, is when whatsoever is affirmed of the generall, is also affirmed of the particular contained in it. It is the foundation of Syllogismes affirmatiue.

2. *De nullo*, is when whatsoever is denied of the generall, is also denied of the particular contained in it. It is the foundation of Syllogismes negatiue.

On these two rules all the force, and necessitie of concluding dependeth: as,

1. Generall affirmatiue. It affirmeth a thing wholly. Whatsoever agreeth to the generall, agreeth to the speciall.

De omni.
Vice.

Bar- *All vice, is execrable.*
ba- *Cometousnesse, is a vice: ergo*
ra. *All cometousnesse, is execrable.*

2. Generall negatiue. It denyeth a thing wholly. Whatsoeuer is repugnant to the generall, is so to the speciall.

De nulla.
Violence.

Ce- *No violence, is durable.*
la- *All tyranny, is violence: ergo*
rent, *No tyranny, is durable.*

3. Particular affirmatiue. It affirmeth a thing in part. Whatsoeuer is a consequent of the general, is so of the special.

De omni.
Disordered
affection.

Da- *Emery disordered affection, is to be bridled,*
ri- *Some anger, is a disordered affection: ergo*
j- *Some anger is to be bridled.*

4. Particular negative. It denyeth a thing in part. Whatsoeuer is repugnant to the generall, is so to the speciall, or particular.

De nulla.
Enemies of
the Gospell.

Fe- *No enemies of the Gospell, are the true Church,*
ri- *Some boasting themselves to be Catholikes, are such enemies.*
o- *Ergo, some boasting themselves to be Catholikes, are not the true Church.*

3. The parts are often, either some, or all indefinite; that is, without the notes of quantitie; as,

Idolatry.

Bar- *Idolatry, is to be auoided,*
ba- *The Popish Masse, is Idolatry: ergo*
ra. *The Popish Masse, is to be auoided.*

4. Relation of essence is also here concluded: as,

To heare the
Word of God.

Bar- *Whoso beareth the Word of God, he is of God,*
ba- *The reformed Churches beare the Word of God: ergo*
ra. *The reformed Churches, are of God.*

5. Relation of Place: as,

Where Christ
is in his body.

Bar- *Where Christ is in his body, there shall we be,*
ba- *But in heauen is Christ in his body: ergo*
ra. *In heauen shall we also be.*

Where our treasure is; there ought our heart to be,
But in heauen, is our treasure: ergo
In heauen ought our heart to be.

6. When all the propositions or axiomes are connexiue,

it is a simple Syllogisme : as,

If righteousness be by the law, Christ is dead in vaine.

If we be iustified by our meritts, righteousness is by the law:

Ergo. If we be iustified by our meritts, Christ dyed in vaine.

1. Here, the simple disposition of the third Argument, viz. with the parts of the question, makes a simple Syllogisme, whatsoeuer the parts be.

2. This Syllogisme stands on propositions of the same kind: that is, all Connex.

7. *He that chideth not alway, nor keepeth his anger for euer, nor rewards vs after our sins, is mercifull, long suffering, and of great goodnesse:*

But the Lord our God chideth not alwayes, &c. ergo

The Lord our God, is mercifull, long suffering, and of great goodnesse.

Here the assumption seemes to be negative, and is not. Which happeneth, when the third Argument is an infinite word, implying an affirmative word vncertaine, and vnlimited. Therefore as it was in the proposition, so it is repeated in the assumption.

Whatsoeuer is not of a faith, that is sinne.

To eate meate with doubting whether it be lawfull or vnlawfull, is not of faith: Ergo

To eate meate so, is sinne.

Ce- Whatsoeuer maketh not a man the better, is not the true good:

la- Riches do not make a man the better: Ergo

rent. Riches are not the true good. q. d.

Ce- No helpeles thing, is the true good.

la- Riches, are a helpelesse thing: Ergo

rent. Riches, are not the true good.

Heere the Syllogisme is affirmed of parts denyed, or rather of negations infinite counteruailing an affirmation indeterminate, yet positieue, and finite in the vnderstanding and conceit of the minde,

Psal. 103. 8, 9, 10.

Non est hic negatio, vel assumptio, nisi vel argumenti, sed argumenti infiniti affirmatio. Vox infinita cap. 3 6. end 1. booke.

Rom. 14. 23.

** Not of a right conscience, that is, of an euill conscience.*

Infinite negations are vied for want of proper words.

CHAP. XI.

Of the second Figure.

1. Gen. Neg. of
the propo-
sition denied.
Needs.

Ces- **N**O rich man, hath neede.
a- Every conetous man, hath need: ergo
re. No conetous man is rich.

2. Gen. Neg. of
the assumpt.
denied.
Saued.

Cam- All true beleemers, are saned.
es- No temporizers, are saned: Ergo
tres. No temporizers, are true beleemers.

1. Partic. Neg.
of the propo-
sition denied.
Euerlasting.

Fes- Nothing compounded of the elements, is euerlasting.
ti- Something in man, is euerlasting: Ergo
no. Something in man, is not compounded of the elements.

2. Partic. Neg.
of the assumpt.
denied.
Sheepesfold.

Ba- All the true sheepe of Christ, abide in his sheepesfold.
ra- Some that are called, abide not in his sheepesfold: Ergo
co. Some that are called, are not the sheepe of Christ.

1. Proper of
proposit. the
denied.

Iudas the traitor, was not the brother of Iames,
Iudas the Antour of the Epistle, was the brother of Iames:
Ergo, Iudas the Antour of the Epistle, was not Iudas the traitor.

2. Proper, of the
assumpt. deny-
ed.

Dauid, saw corruption:
But that holy one, Psal. 16. saw no corruption: Ergo
That holy one, is not Dauid.

Rules.

1. The Proposition is neuer particular.
2. All the moods of this Figure are negative, and so are the conclusions. Therefore negative questions are here only concluded. So that the vse of this figure stands in refutation.
3. If both the premisses be affirmed nothing is here concluded in respect of the forme, yet by reason of the proposition simply receprocall, and a cryptically inuerted, it seemeth other-

* Viz. The
Subiect in
place of the
Predicate, and
contra placed
conuarily.

otherwise, which if it be conuerted ^b, it is a Syllogisme of the first figure: as,

*The promised Messias must be borne of a Virgine, suffer, &c.
Iesus of Nazareth was borne of a Virgin, suffered, &c.*

Ergo, Iesus of Nazareth, was the promised Messias.

The propolition conuerted.

He that is borne of a Virgine, suffereth, dyeth &c. must be the promised Messias:

But Iesus of Nazareth was borne of a Virgin, &c.

CHAP. XII.

The third Figure.

Da- **C**onstancy, is a vertue,
rap- **C**onstancy, is confidence: Ergo
ti. *Some confidence is a vertue.*

1. Affirmative
generall.

Fe- *Not rash boldnesse, is a vertue.*
lap- *Some rash boldnesse, is confident: Ergo*
ton *Some confidence, is not a vertue.*

2. Negative
generall.

Dis- *Some indued with true faith, are poore,*
am- *All indued with true faith, are happy: Ergo*
is. *Some happy men, are poore.*

1. Affirm. partic.
of proposit.
partic.

Da- *Every wiseman, is honourable,*
tis- *Some wiseman, is poore: Ergo*
i. *Some poore man is honourable*

2. Affirmat.
partic. of as-
sumpt. partic.

Bo- *Some beleeuers, are not rich,*
car- *All beleeuers, are godly: Ergo*
do. *Some godly, are not rich.*

1. Neg. partic.
ular of propo-
sition partic.

Fe- *No Reprobates, are iustified.*
ris- *Some Reprobates, receiue the Sacraments: Ergo*
on, *Some receiuing the Sacraments, are not iustified.*

2. Neg. partic.
lar of assumpt.
Is partic.

Proper affirmative.

*It was lawfull for Abraham to make warre,
Abraham was godly : Ergo
It is lawfull for some godly men to make warre.*

Proper Negative.

*Iudas Iscariot, was not saved.
Iudas Iscariot, saw Christ with his bodily eyes : ergo
Some that saw Christ with their bodily eyes, are not saved.*

Rules.

1. The assumption is alwayes affirmative.
2. The conclusion is alwayes particular, though both the premises be generall. For this Figure concludeth only particular questions.
3. The proper Syllogisme is termed *expositorius*, because it declareth the truth, or falshood of generall propositions by a singular, or proper.

CHAP. XIII.

Of the contracted Syllogisme.

THe affection peculiar to the third Figure, is contraction ; whereof it is called a contracted Syllogisme : which is defined, as followeth :

A contracted Syllogisme, is when the third argument is so added to a particular question for example sake, as that it may be vnderstood, and conceiued in minde to bee disposed before a both parts of the question, and alwayes affirmed in the assumption. And it is either affirmative, or negative : as,

Some confidence, is a vertue, as constancie.

Some confidence, is not a vertue, as rash boldnes.

Here the third argument (constancie) is brought as an example to confirme this particular question, Some confidence is a vertue. Which argument being first disposed before the predicate (vertue) and secondly, before the subiect (confidence) is resolved into an explicate Syllogisme : as,

^a Before the predicate in the Proposition, and before the subiect in the assumption.

Da- *Constancie is a vertue,*
rap- *Constancie, is confidence: Ergo*
ti. *Some confidence, is a vertue.*

Fe- *Rash boldnes, is not a vertue,*
lap- *Rash boldnes, is confidence: Ergo*
ton. *Some confidence, is not a vertue.*

This contracted forme, is altogether, and onely vsed in common discourse, or vse of reason, and in all Autours. Therefore *Peter Ramus* diuideth a Syllogisme into ^b contract, and ^c explicate.

^b Which is this third Figure.

^c Which are the other two.

Examples.

Some happy men are poore, as those that are indued with true
Some poore man, is honourable, as a wise man. (faith.

Some godly men, are not rich, as true beleeuers.

Some receiuing the Sacraments, are not iustified, as reprobates.

Some godly man, may lawfully make warre, as Abraham.

Some that saw Christ with bodily eyes, are not saved, as Iudas.

Some men, are saved, as true beleeuers.

Some Hearbe, is good against the Ague, as ^d holy thistle.

Some flesh, ingendreth melancholy, as the bare.

Some Israelites, are not reiected, as Paul.

^d *Cardus Benedictus.*
Rom. 11.

CHAP. XIII.

Of a compound Syllogisme.

A *Compound Syllogisme*, is wherein the whole question is one part of the Proposition affirmed, and compound; the argument is the other part.

1. I say, affirmed: for if it be negatiue nothing, is concluded, no more then is a simple Syllogisme of all negatiues.

And it is negatiue, not of the parts denied, but of the conjunction denied.

2. I say, compound: not because it stands of compound axiomes, or premisses, but because the whole question is dis-

M m

posed

posed with the third argument in the Proposition; for the assumption, and conclusion are simple axiomes.

The Proposition therefore containeth two parts or simple axiomes conioyned by the bond of the conjunction, whereof the one part which is the argument, is deducted into the assumption; the other which is the question, into the conclusion.

In a compound Syllogisme the Proposition being once propounded, all the rest is perfected by a assuming, and taking away.

To *assume*, is to repeat in the assumption that part of the proposition, which is the argument, so as it is in the Proposition, viz. the affirmed, affirmatively, the negative, negatively.

To *take away*, is to contradict or deny that part of the proposition which is the argument affirmed, or to affirm the same part being denied. Or, it is to put a special contradiction.

Therefore, when we would take away either part in the assumption, or conclusion, we must put a speciall contradiction thereof, that is, particular, or proper. Particular, is when one part of the contradiction is particular, the other generall, that is, when a particular axiome is contradicted by a generall, or a generall by the particular. Otherwise, to contradict a generall by a generall, or a particular by a particular, shall often be a fallacy.

The affection of compound Syllogismes, is ^b *Logotropus*, or contraction, which is, when the parts of the Proposition being wholly propounded therein, the assumption, and conclusion are contracted for breuity sake, in such formes; but the first is true, *Ergo* the second. But the first, *Ergo*. Not this, *Ergo* neither that, &c. The consequent is false, *Ergo* the Antecedent.

A compound Syllogisme, is connexiue, or disjunctiue.

^a Enunciata
propositione reli-
quam per se situr
assumendo, &
tollendo.

Assumere, quid.
Tollere, quid.

^b Id est, modus
quidam Syllo-
gismi.

CHAP. XV.

Of a Connexiue Syllogisme.

A Connexiue Syllogisme, is whose proposition onely is ^a connexiue. It is called a conditionall Syllogisme, because it concludeth vpon some condition.

^a A connexiue Axiome.

It hath two Moodes.

The first moode of the connexiue is that which assumeth, repeateth, retaineth the ^b Antecedent, or former part of the Proposition connexiue, and concludeth the consequent, or the rest. It proceedeth from the assertion of the Antecedent, to the assertion of the Consequent.

^b Which is the argument.

¶ Both parts are here retained, that is, the Argument alwayes the Antecedent, assumed, the Consequent concluded.

Syllogismus connexius ab antecedente, nam procedit a positione antecedentis, ad positionem consequentis.

Examples.

^c If there be a God, then ^d there is providence,

^c The argument.

^e But there is a God: Ergo

^d The Question.

^f There is providence.

^e Argument or antecedent assumed.

If Christ be risen from the dead, then shall wee also arise from the dead.

But the first is true; Ergo the second.

^f Question or consequent concluded.

If Christ hath loved vs, then ought we to love one another.

But the Antecedent is true, q. d. the Consequent.

^g For the preservation thereof, when the enemies seeke by armes to destroy it.

If a man may fight for his countrey, then for Religion also.

But the first; Ergo

^h Relation of time. Connexus secundus.

Paris. ^h Cum Paris. Oenone poterit spirare relictā,

Ad fontem Xanthi versa recurrit aqua.

Oeno- Xantho retrā propera, versa que recurrit Lympha,

ne. Sustinet. Oenonem deseruisse Paris.

ⁱ When Paris treacherously forsakes

Oenone faire his Loue,

Swift Xanthus shall returne his streames

Into his head aboue.

ⁱ The second connexiue, which takes away the consequent, to take away the antecedent.

But Xanthus neuer alter shall his kinde;

Nor Paris, therefore, change his constant mind.

- 1 The argument, or antecedent part of the proposition.
 2 The consequent part, or question.
 3 Assumption, or antecedent assumed.
 4 Conclusion or question concluded.

1 When *Paris* treacherously forsakes,
Oenone faire his Loue,
 2 Swift *Xanthus* shall returne his streames
 Into his head aboue.

3 But *Paris* false forsaken hath
Oenone faire his Loue :

4 Now, therefore, *Xanthus*, turne thy streames
 Into thy head aboue.

Here *Paris* had concluded in the second Moode :
 When *Paris* forsakes *Oenone*, *Xanthus* shall runne backward:

But *Xanthus* shall not runne backward: *Ergo*.

Secondly, *Oenone* being deceiued confesseth her error, the Syllogisme being turned into the first Moode.

Admonition.

There are some connexiues, wherein the Antecedent is taken away, that the Consequent may be taken away also, which happeneth.

First, when the parts of the connexiue proposition are reciprocal.

Secondly, when in the Antecedent there is an impossible condition, either absolutely, and of it owne nature, or by supposition: as,

1. r. 31. 37.

If the heauen above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seede of Israel, for all that they haue done, &c.

CHAP. XVI.

Of the second connexiue Syllogisme.

Syllogismus connexiue a consequente, nam procedit a destructione consequentis, ad destructionem antecedentis.

THE second Moode of a connexiue Syllogisme is that, which taketh away, contradicted, denyeth the consequent part of the Proposition, that the Antecedent may be also taken away.

Examples.

Examples.

If Christ be not the God of Israel, he is not to be called upon:

But he is to be called upon: Ergo

Christ is the God of Israel.

If there shall be no generall iudgement, God is not iust,

But God is iust: Ergo.

If there be chance, and fortune, there is no God,

But there is a God: Ergo

If Infidels vsing the Lords Supper, eate the flesh of Christ, they are quickned, and enliued:

But the later is not true, Ergo.

If the true beleener may fall from faith, then he cannot be certaine of his saluation.

But the later is false: Ergo.

If Christ be not risen againe, your faith is vaine,

But your faith is not vaine: Ergo.

Both parts are here taken away by contradiction, both the consequent, which is the argument, and antecedent the question.

1. Cor. 15.

Observation.

First, these two connexiue Syllogismes of all other are most vsuall, for certaine comparisons, and many other arguments are here concluded, which cannot be so in the simple forme.

Secondly, the Copulatiue axiome being affirmed, hath no place in compound Syllogismes: If it be denied, it counteruailes sometimes the disiunctiue Syllogisme.

The discretiue is disposed in no syllogisme, and if it happen to haue the place of a proposition, it hath the force of a connexiue.

CHAP. XVII.

Of the first Disiunctiue.

A Disiunctiue Syllogisme is that whose proposition is disiunctiue, or a disiunctiue axiome. It is grounded on this naturall principle. Of immediate contraries one must needs be in the subiect, the other not in the subiect, that is capable of the one of them.

It hath two Moodes.

Both parts are
never retain-
ed, nor both
taken away, as
in connexives.

The first Mood is that, which taketh away, or denyeth one of the two disjoined parts either Antecedent, or Consequent, and concludeth the other. For of disjunctives onely one is true.

Tollis unum, reliquum concludit.

Examples.

Here the ante-
cedent part is
taken away.
The conse-
quent is taken
away.

The bread in the Lords Supper, is either substantially changed, or sacramentally :

But not substantially : Ergo.

We are iustified before God, either freely, or by workes :

But not by workes : Ergo.

Admonition.

First, if there be more parts then two, one is concluded, the rest denied : as,

*Probatio ab an-
nueratione parti-
um omnium pra-
ter unam remo-
tationem.*

See chap. 10.

a The affirma-
tion of an in-
finite, and va-
limited attri-
bute, that is,
some other
thing then
vertuous,

Amongst the persons of the Trinitie, it behooved that either the Father (should be made Man, or the Sonne, or the holy Ghost :

But neither the Father; nor the holy Ghost : Ergo

Thou possessest thy ground either by inheritance, or purchase, or camest into it as waste, or by fraud.

But neither by inheritance, nor purchase, nor as waste ; Ergo.

Secondly, an infinite word affirming some positive thing indeterminately, and without limitation exprest, is here also to be noted : as,

Socrates, is vertuous, or a not vertuous :

But hee is vertuous : Ergo

Not thus; (he is not vertuous) but thus he is not, not vertuous.

CHAP. XVIII.

Of the second Disjunctive Syllogisme.

THe second Moode of a disjunctive Syllogisme is that, which consisting of a Proposition affirmed in all the parts, assumeth one, and denyeth the rest.

Assumit unum, reliquum tollit.

Examples.

We have received Christ either by the preaching of the Gospell, or by the Law :

But

But we have received him by the preaching of the Gospel: Ergo
Not by the Law.

Drunkennes is either a vertue, or a vice,
But it is a vice: Ergo,

By an infinite word, thus.

Drunkennes is a vertue, or a not a vertue:
But it is not vertue. (that is, a vice) Ergo
It is not a vertue.

▪ That is, some
other thing
then vertue,
that is, a vice.

CHAP. XIX.

Of cryptike Syllogismes.

THe common affection of all Syllogismes, is *cryptis*, that is, the hiding, conering, or obscuring the parts thereof. In respect whereof a Syllogisme is divided into manifest, and obscure, or cryptike: the former is the syllogisticall disposition of doctrine, the later, of prudence, viz. the former is vsed to teach onely; this to delight, to moue, and to allure with wiles, euen the refractary, and morose. And this is vsed in all common speech, and Autours in a manner altogether.

It is cryptike either one way, or else many wayes.

The first is threefold; defect, redundance, inuersion.

Defect is either of one of the premisses, or of the conclusion also.

The former, is either an enthymeme, or an Induction.

CHAP. XX.

Of an Enthymeme.

AN *Enthymeme*, is a cryptike, or imperfect Syllogisme, wherein one of the premisses is only exprest in words, the other is contained in minde, and left to the conceit of the hearer: and that either for breuity sake, being euident enough, or because it is false, or doubtfull, or for other respect.

*Quicquid fabulatur, non
teligatur; non
deest.*

In Autours
very few per-
fect Syllo-
gismes oc-
curre,

Exam-

Examples.

Defect of the
assumption.*He that is alwayes needy, is not rich ; Ergo**The covetous man is not rich.*The assumption wanteth. *The covetous man is alwayes needy.**Christ was to be slaine of the Jewes : Ergo*Defect of the
proposition.*He was not to haue a temporall kingdome amongst them.*The Proposition wants. *He that was to be slaine, &c.*Defect of the
Proposition.*We are iustified freely : Ergo**Not by workes.*The Proposition wants. *If we be iustified freely, then not by workes.**Every one that keepeth the word of Christ, loneth him : Ergo**He that keepeth not his word, loneth him not.*

Ioh. 15. 22.

Defect of
assumption.*If I had not come and spoken to them, they had not had sinne :**But they haue now no cloake for their sinne.*Assumption wants. *But I came, and spake to them.*

The first Booke is full of such examples.

CHAP. XXI.

Of Induction.

Induction is an imperfect Syllogisme defectiue also in one Proposition. Herein the theme propounded is confirmed by the enumeration or recirall of many specials, whether pertaining to the same generall, or otherwise hauing some common nature, and similitude, if no vnlike example can be found. Therefore

Induction is of two kindes.

All the parti-
culars taken
together
counteruaile
an vniuersall.

1. When of many specials a generall or vniuersall conclusion is gathered. It is in vertue and power equivalent to a perfect Syllogisme, wherein the Rules of *De omni*, and *De nullo*, are euident, and therefore it forceably concludeth.

This Syllogisme excelleth : for

1. It is the beginning of science, and knowledge of most things.

2. By

2. By it the rules of Arts are gathered, tryed, examined, and expounded: for by enumeration of many examples special, or individuals they are made most manifest to the ignorant.

3. Among the multitude it is of greatest force, whose vnderstanding and discourse lyes in their ^a senses, their agent vnderstanding weake, their extent short, their apprehension shallow, and comprehension strait.

^a Like as in children.

Examples.

Adam perished not, nor Abel, nor Abraham, nor Daud, nor Peter, nor any elected to eternall life haue perished: Ergo

Examples
Negatiue.

None elected to eternall life perisheth.

The Souldiour is not contented with his estate, nor the Merchant, nor the Husbandman, nor the Lawyer, and so of all men;

Horace.

Ergo, no man is contented with his estate.

The Raven, the Elephant, the Hart, and other creatures which haue no Gall, are long lined: Ergo

Every Gall lesse creature is long lined.

The Hart, Buck, Mouse, Hare, and other timorous creatures haue a great heart. Ergo

Examples af-
firmatiue.

All timorous creatures haue a great heart.

2. Kinde of induction is, when of many like particulars a particular conclusion is inferred: as,

The Husbandmans labours tend to lining:

The Carpenters to perfect his worke:

The Physicians to restore health:

The Captaines to victory: Ergo

The Ministers labour, is to be directed to Gods worship.

He that goeth a warfare receiveth wages:

1. Cor. 9.7.

He that plants a Vineyard eates thereof:

He that feeds a stocke, eates of the milke: Ergo

He that preacheth the Gospell, should live of the Gospell.

They that minister about the holy things, live of the things of the Temple: Verse 13. 14.

They that wait at the Altar, are partakers with the Altar:

Ergo, they which preach the Gospell should live of the Gospell.

¶ Hither belongeth Socraticall induction, and enumeration

278 *Of the defect of the conclusion.* III. Booke.

tion of examples of things done, to proue a generall theme, or to proue one particular, by another particular. They perswade much among the vulgars, and are most commonly praised of Diuines.

Induction is easily, and readily reduced to a perfect Syllogisme, by collection of all the particulars to make the third argument, and so concludeth in the first Figure, or in a Connexiue.

CHAP. XXII.

Of the defect of the conclusion.

I.
Psal. 66. 18.

Sometime the conclusion onely is wanting: as,
If I regard iniquity in my heart, the Lord will not heare mee.
19. *But verily God hath heard me, &c.*

The conclusion wants. *Ergo I haue not regarded iniquitie.*

Reasons why the conclusion is concealed.

1. When wee would conuince the conscience of the aduersarie, by leauing him to conclude against himselfe vpon vngainsayable premisses.

2. When we are to deale with the vntractable, and stubborn, and ignorant sort, which are ever ready to deny the conclusion, which they see to make directly against them.

3. To auoid superfluitie, and tediousnes, when it euidently followeth.

4. For modesty sake, when our owne cause is controuerted, lest we should seeme to praise our selues.

II.

Sometimes, the Proposition, and conclusion are both concealed, the assumption being onely exprest: as,

Math. 12. 3. 4.

Haue ye not read what David did, when hee was an hungred, and they that were with him? how he entred into the house of God, and ate of the Shewbread, &c?

The perfect Syllogisme.

If David, and they that were with him did lawfully eate, &c. then it is lawfull for my Disciples being hungry to pluck the eares of corne on the Sabbath day.

But

But it was lawfull for Dauid, &c. Ergo.

Sometimes the assumption and conclusion are concealed, the proposition only expressed: as,

If righteousness be by the law, then Christ is dead in vaine:

But Christ is not dead in vaine: Ergo

Righteousnesse is not by the law.

Thus farre of defect: Redundance followeth.

III.

1. Assumption concealed.
2. Conclusion also concealed

CHAP. XXIII.

Of Redundance and first of an amplified Syllogisme.

A Redundant Syllogisme is either amplified only, or fortified by reasons also.

It is amplified only, when either the proposition, or the assumption, or conclusion is enlarged. And that either for the explication of some obscure word, or for the distinction of a doubtful word, or for declaration by the cause, effect, subject, adjunct, or for illustration by the dissentancies, or compares: as,

Every good thing is to be desired, as it is good,

All iustice is good: Ergo

All iustice as it is good, is to be desired.

Sinne as it is sinne, is in no sort esteemed good,

Theft is a sinne: Ergo.

Sometimes it is amplified by any other addition: as,

Euen as the eye being distempered is not well disposed to use his office, and the other parts, yea when the whole body is turned aside from the right state thereof, it is destitute in its duty, and office: So the mind being distempered, is not well disposed to his office. And the office of the minde is to use reason. Now the minde of a wiseman is alwayes so affected that it useth reason: therefore it is neuer distempered with disordered passions.

The perfect Syllogisme.

Ces.^b *The passionate man useth not reason well,*

a. c. *A wiseman useth reason well: Ergo*

re. *Now wiseman is passionate.*

^a This is called reduplication, or the redoubling of a terme, and it hath place in the proposition, not in the assumption.

Thes. 1.

^b Proposition is amplified by a similitude taken from distempered parts of the body.

^c Assumption amplified by the end, and office of the mind.

CHAP. XXIIII.

Of a Fortified Syllogisme, and first
of a Prosyllogisme.

Secondly, a Syllogisme is fortified with reasons, when either one or both the premisses is confirmed.

The reason ioyned to the principall Syllogisme, is either a Prosyllogisme, or a Protosyllogisme.

^b That is, premised before the principall Syllogisme.

^c That is added to the principall Syllogisme.

^d Specially being to deale with stubborn Ignorants.

Premunition Syllogism sequenti.

A generalis ad subalternas, & propinquas themati.

The Protosyllogisme is put before the principall Syllogisme, and that either to ^d hide the conclusion thereof, or to make it (being to be propounded afterwards) more strong and euident. And this in commoh discourse is very vsuall.

Example.

Whoſoever hath neede of remiſſion of finnes, even to the end of this mortall life, they do not perfectly fulfill the law of God.

But all men haue neede thereof to the end: Ergo

None of us can perfectly keepe the Law of God. And therefore we are not iuſtified by our merits in the ſight of God.

The principall Syllogisme is,

He that cannot keepe the Law of God, cannot be iuſtified by merits.

But no man can perfectly keepe the law: Ergo

So, in Sermons we proceede from an euident, and granted proposition, as (some text of Scripture) till at length we come by degrees to the maine theme in hand. But moſt often a text of Scripture is premised, from whence other propositions are deriued whereby the theme then handled, is confirmed.

The 1. and 2. Cap. of the Epist. Rom. containe a Prosyllogisme premised before the principall, whereby S. Paul prooueth in the third chapter, that wee are iustified by faith before God without workes. For first, hee maketh a premunition, that all men are sinners, which being prooued, he comes neere to the question of iustification, and collecteth that we are iustified by faith.

CHAP. XXV.

Of a^r Prosyllogisme.

^r called also a
Rhetoricall
Syllogisme.

Eic. Paradox.

A Prosyllogisme is a reason, or prooffe set after the principall Syllogisme, or some part thereof: as,

Whoſoever is free, hath power to live, as he will, for will is nothing else, but a liberty to live as thou wilt. But no foolish, or wicked person lieth as he will: because he only lieth, as he will, who enueth right things, which delighteth in vertue, &c. Therefore no foolish, and wicked man is free.

The principall Syllogisme.

Whoſo-ever is free, lieth as he will.

But no foolish, or wicked person lieth as he will: Ergo.

Here both the proposition, and assumption are prooved by their Prosyllogismes.

1. The Prosyllogisme of the proposition.

If liberty be a power to live as thou wilt, then whoſoever is free, lieth as he will:

But the first is true; Ergo.

2. The Prosyllogisme of the assumption.

Whoſoever lieth as he will, inſueth right things, delighteth in duty, &c.

But no foole, or wicked person doth so; Ergo.

Admonition.

In all disputationes, treatises, confirmations of doubtful Themes, Prosyllogismes are most vsuall. The prooffe of the premises of the Prosyllogisme, is called an Epilogisme; and the prooffe of any part hereof also is called a Prosepiologisme; and the prooffe hereof, and of all the rest following, are called Epexergasies.

1. Syllogismus.
2. Prosyllogismus.
3. Epilogismus.
4. Prosepiologismus.
5. Epexergasis.

There is almost no Syllogisme in Authors, whereof some part is not fortified, and also adorned with amplifications and illustrations: Yea whole Orations, Epistles, and Treatises doe often consist of one principall Syllogisme, whose parts are enlarged with diuers Prosyllogismes, Epilogismes, and Prosepiologismes, &c.

CHAP. XXVI.

*Of the prooffe of a simple propofition
in a Syllogisme.*

THe premiffes in a Syllogifme are prooued diuers wayes.
1. When fome testimony, viz. of the Scripture, law,
Philosopher, &c. is alleadged; wherein the premiffes to bee
concluded, is containd; and that either in the fame, or fuch
like words, or from which it is evidently gathered: as,

*What foener is done in the Church, ought to be done to common
edification.*

But an unknowne tongue fernes not for edification: Ergo.

The propofition is confirmed; 1. Cor. 14. 12. and verfe 26

The Affumption is confirmed in the fame chap. ver. 6, &c.

2. When a premiffes denyed is confirmed by fome reafon
drawne from the caufe, effect, Subiect, &c. Syllogiftically
concluded: as,

A rule doth not take its authority from the thing ruled,

The holy Scripture is the rule of the Church: Ergo

It taketh not its authority from the Church.

The propofition is a *Maxime*, or principle.

The Affumption is thus prooued.

*By what thing both our faith, and enery action of the Church is
ruled, ordered, governed, directed, that is the rule of the Church:*

*But our faith, and enery action of the Church is ruled by the
Scriptures: Ergo.*

3. When to progue a premiffes of a Syllogifme, fome vfu-
all *Maxime*, or common rule is alleadged: as,

*By whose authority the authority of the Church is prooned and
allowed, the authority thereof depends not on the testimony of the
Church:*

*But by the authority of the Scripture, the authority of the Church
is prooved, and allowed: Ergo—*

*The authority of the Scripture depends not on the testimony of
the Church.*

** Contra negantē
principia, non est
disputandum.*

The

The Proposition is true. Because the greater authority depends not on the lesser: and the authority prooving, and allowing, is greater then the authority prooved, and allowed.

CHAP. XXVII.

*Of the prooffe of the consequence
in a connexive Syllogisme.*

VVHen some connexive proposition in a Syllogisme is to be prooved, it may bee done diuers ways.
First, thus.

Examples.

If Christ be to be called vpon, then he is true God by nature:

But Christ is to be called vpon: Ergo.

The connexive proposition, or consequence prooved.

If Christ bee a searcher of the heart and reines, hee is by nature true God:

But if Christ be to be called vpon, he is a searcher of the heart and reines: Ergo

If Christ be to be called vpon, he is by nature true God.

Now of this Prossyllogisme (proving the proposition of the principall Syllogisme) both the premisses are denyed by the Samosataniens. Therefore the proposition is prooved.

If Christ be all-knowing, then he is by nature true God:

But if Christ searcheth the hearts and reines of all men, he is all-knowing, Ergo

If Christ searcheth the hearts and reines, he is by nature true God.

2. The assumption of the same Prossyllogisme is thus prooved.

If Christ beareth all men every where, calling vpon him, then he searcheth the hearts and reines of all men.

But if Christ be to be called vpon, he then searcheth the hearts of all that call vpon him every where: Ergo

If Christ be to be called vpon, then he searcheth the heart and reines.

Which the Samosataniens denie. Consequence prooved by a Prossyllogisme

1. Proposition of the Prossyllogisme prooved.

2. Assumption of the Prossyllogisme prooved.

2. Example.

If we be iustified by our merits before Gods tribunall seat: then Christ is dead in vaine.

But the consequent is absurd: Ergo

The antecedent also.

The connex. prop. or consequence prooued.

If righteousness be by the law, then Christ is dead in vaine;

But if we be iustified by our workes before Gods tribunall seat, righteousness is by the law: Ergo

If we be iustified by our merits, Christ is dead in vaine.

Secondly, the consequence of a connexiue proposition is prooued by reducing it into a simple Syllogisme: as,

If by the oblation of Christ we are consecrated for euer, then that only is sufficient for vs.

But the forme is true: Ergo.

The consequence is prooued.

That oblation, whereby we are for euer consecrated, is sufficient for vs.

But by the oblation of Christ we are for euer consecrated: Ergo, &c.

The consequence here is necessary, and therefore the connexiue also.

Thirdly, the connexiue is prooued by a connexiue: as,

If Christ do no more shed his blood, then he can be no more offered up in the Masse for remission of sinnes.

The antecedent is true: Ergo the consequent.

The consequence is prooued.

If without shedding of blood there can be no remission, then it followeth, if Christ no more shed his blood, that he can bee no more offered up in the Masse for remission of sinne:

But the former is true, Heb. 9. 22. Ergo the later.

Fourthly, when some common receiued *Maxime*, or other Argument is allcadged: as,

If our faith be (for time) after our election to eternall life, then faith is not the efficient, wherefore we are elected:

But faith is after; Ergo not the efficient cause.

The

The consequence is proved,

It is impossible that the efficient cause should for time, bee after the effect.

CHAP. XXVIII.

Of Inversion.

AN *inverted* Syllogisme is, whose parts are *inverted*.
Wherein the conclusion is sometimes put in the first place, sometimes the assumption.

Also sometimes the Proposition is put after the assumption, sometimes the conclusion: Finally, sometimes the Proposition is put in the last place, sometimes the assumption: as,

It is lawfull for no man to marry his daughter,

Conclusion.

Because that in contracting matrimony, the law of nature, and shamesfastnes is to be respected;

Proposition.

But it is against shamesfastnes or honesty for a man to marry his daughter.

Assumption.

CHAP. XXIX.

Of a Dilemma.

A Syllogisme many wayes cryptike, is a *Dilemma*, and a *Sorites*; or any other Syllogisme howsoever obscured.

A *Dilemma* is a cryptike Syllogisme, partly defectiue in the Proposition, partly infolded with protlylogismes, wherein the quellion is concluded by an argument drawne from immediate opposites disioyned, one whereof the aduersary must needs grant, and which soeuer hee granteth, it concludeth against him.

A forked, or
horned Syllo-
gisme.

It is perfect, or Imperfect.

A perfect *Dilemma* is that, in whose principall Syllogisme both the members disioyned are taken away in the consequent, that the antecedent may be taken away, with two protlylogismes added; the one proving the first member to bee

O o

iustly

justly taken away; the other proving the other member also to be rightly denied. And both the prosyllogismes may have their proofes also.

The principall Syllogisme in a perfect Dilemma, is a connexion of the second Moode: and in the assumption the deniall, or remouall of either member must be true, and immediate: but the prosyllogismes may be either connexiues, or simples. Therefore

A perfect Dilemma hath five parts. *viz.* The Proposition of the aduersarie: the diuision: the denyall of both the members disioyned: a confirmation of the deniall: a conclusion.

Examples.

^a Proposition,
or question.

^b Diuision.

^c First member
denied.

^d Prosyllo-
gisme.

^e Second
member de-
nied.

^f Conclusion.

^a *Thou (Papist) holdest that a man must make intercession by prayer to God for the dead.*

But the dead haue bene either ^b beleeuers, or Infidels.

^c *If beleeuers, what ^d neede haue they of the prayers of the liuing, ^e which are translated from death vnto life?*

If Infidels, what doe prayers profit them? because he that beleeueth not in the Sonne shall not see life, but the wrath of God abideth on him. Ergo

^f *We must not make intercession by prayer for the dead.*

The principall Syllogisme.

If we must intercede for the dead, then either for the faithfull, or for Infidels.

But neither for the faithfull, nor for Infidels: Ergo

We must not intercede for the dead.

The assumption stands of two members immediately opposite, either whereof is proued by his prosyllogisme.

^{1.} *They that haue no need of the prayers of the liuing, for them we must not intercede:*

But the faithfull departed haue no neede of such prayers: Ergo, &c.

Moreover this assumption is proued by an Epilogisme; as,
They that haue passed from death to life, haue no neede of the prayers of the liuing:

But the faithfull departed this life, haue passed from death vnto life: Ergo

The prosyllo-
gisme of the
first member.

The prosyllo-
gisme confir-
med by an E-
pilogisme.

II. Whom

II. *Whom our prayers profit nothing, for them wee must not intercede.*

The prosyllogisme of the second member.

But the Infidels departed are not profited by our prayers: Ergo, for Infidels dead, we must not intercede.

This assumption also is confirmed by an Epilogisme.

The prosyllogisme confirmed by an Epilogisme.

They that shall not see life, but the wrath of God abideth on them, are not profited by our prayers:

But Infidels dead shall not see life, but the wrath of God abideth on them: Ergo

Infidels dead, are not profited by our prayers.

The imperfect Dilemma hath not all these parts exprest: as,

Imperfect Dilemma.

Chuse whether of these thou wilt.

Cyprian. libro ad Demetrianum.

To be a Christian is either a crime, or not a crime;

If it be a crime, why dost thou not slay the Confessor?

If it be not a crime, why dost thou slay the innocent?

If I have euill spoken, beare witnesse of the euill:

Ioh. 18. 23.

If I have well spoken, why smitest thou me?

CHAP. XXX.

Of Sorites.

Sorites, is a manifold Syllogisme, wherein all the crypses or obscurities doe concur.

1. Redundance, for there are so many prosyllogismes in Sorites, as there are termes aboue three, or Propositions aboue two.

2. Defect, for it is an enthymematicall progresse containing Syllogismes fewer by one, then there are Propositions, for if there be three Propositions, there be two Syllogismes, if foure Propositions, then three Syllogismes, &c.

3. Inversion, because euery former Syllogisme is a prosyllogisme to the Syllogisme following: as,

Euery true beleener, is truly wise,

Euery one truly wise, is a true Christian,

Euery true Christian perseuereth in faith to the end:

O o 2

Ergo,

1. Cor. 15.
Sorites consisting of
more con-
nexiues.

*Ergo, Every true beleener perseueres in faith to the end.
They that would triumph, and be crowned, must overcome,
They that overcome, must warre,
They that warre, must haue enemies; Ergo
They that would triumph, and overcome, must haue enemies.
If there be no resurrection of the dead, Christ is not risen,
If Christ be not risen, our preaching is vaine,
If our preaching be vaine, your faith is vaine,
If your faith be vaine, ye are yet in your sinnes; Ergo
If there be no resurrection of the dead, ye are yet in your sinnes.*

CHAP. XXXI.

Of any other Syllogisme howsoever obscured.

ANy other Syllogisme howsoever it be obscured pertaineth hither also. Whether it be an inuerted Enthymeme, inuerted induction, or any other cryptike.

I. An inuerted Enthymeme hath one of the premisses omitted, and the parts transposed: as,

Rom. 16.

The Proposition is omitted, the conclusion is before the assumption.

I am not ashamed of the Gospell of Christ: for it is the power of God to saluation, to every one that beleueneth.

The perfect Syllogisme.

Whatsoever is the power of God to saluation to every one that beleueneth, of that I am not ashamed:

But the Gospell of Christ, is the power of God to saluation, &c. Ergo of the Gospell I am not ashamed.

II. An inuerted induction is when the vniuersall axiome, or Proposition is first put, then the argument drawne from the enumeration of the specials: as,

a Propounded
in forme of
thanksgiving.

Ephes. 1. 3. Containeth a generall proposition of the spirituall blessings of God the Father in Christ toward vs, which is confirmed by an enumeration of the specials to ver. 14 end.

III. Sometimes both the premisses of a Syllogisme are wanting, in stead whereof some proposition of the prosyllogismes is put, and is like to an Enthymeme: as,

1. Pet. 4. 7.

The end of all things is at hand: be ye therefore sober, and watch vnto prayer.

Here

Here both the premisses of the principall Syllogisme are wanting, in stead whereof the assumption of the prosyllogisme is put.

The principall Syllogisme.

They whose end is at hand, ought to be sober, and watchful unto prayer,

But the end of all you is at hand : Ergo.

The prosyllogisme of this assumption is,

If the end of all things be at hand, then of you also :

But the former is true : Ergo, the later.

IIII. Sometimes, the conclusion of a Syllogisme, is wanting, and the consecutary, or consequence is put in stead thereof: as,

Cic. Paradox. That which is honest, is onely good.

Can an euill man haue any good thing ? or can a man in the abundance of his goods himselfe not to be good ? but we see that such things belong to wicked men, and are hurtfull to the good. Wherefore let any man deride me if he will, yet shall true reason preuaile more with me, then the opinion of the common people.

The perfect Syllogisme.

Good things belong not to the wicked, neither are they hurtfull to the good :

But the goods of fortune belong to the wicked, and are hurtfull to the good : Ergo

The goods of fortune are not good. This conclusion is wanting, and in stead thereof, his consecutarie is put, which is this sentence, *Let any man deride me if he will, &c.*

Thus farre of a Syllogisme. Method followeth.

The end of the third Booke.

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THE FOVRTH BOOKE OF METHOD.

CHAP. I.

Method, what it is.



METHOD, is an ordinatiue discourse, or an ordination of sundry axiomes of the ^a same kinde, ^b formerly, or, according to their prioritie disposed, *viz.* according to the vniuersalitie of their nature, wherevpon the conuenience, adaptation, coherence, or connexion of them all among themselves, is iudged, and comprehended in memory.

^a Homogenea.
^b Pro natura
sue claritate
disposita.

I say, ordinatiue discourse) because the minde here neither inuenteth simple arguments; neither disposeth them in an axiome being inuented, to iudge; nor disposeth axiomes in a Syllogisme to decide: but recurrerth; and discourseth through the axiomes already inuented, and iudged, which, being suruayed, it disposeth alwayes the Totall, and more totall, *viz.* that which is more vniuersall, generall, common, in the first, and former place, then that which is more speciall, particular, and proper, till it come by degrees to the most speciall, or indiuiduals. So that in this golden chaine, euery former comprehendeth, and giueth light to the later, (which dependeth directly on the former) whereby the more vknowne,

knowne, and obscure things are notified, illustrated, and manifested.

2. I say, of diuers axiomes) not of simple arguments: but of diuers arguments disposed in diuers axiomes to treat of the same theme; and that either by themselves, as in declarations, narrations, Histories, and also disposed in Syllogismes. For method is compounded of all that went before it, viz. of axiomes compounded of their simple arguments, and of Syllogismes compounded of their axiomes.

3. I say of the same kinde) Greekeley termed homogeneous, that is, of the same brood, generation, kindred, Tribe, stocke. The common stocke in a Kindred, or Tribe, is the Father, and Mother from whence the whole progeny, or issue is deriued, and to which againe by ascending they are referred, as to their principall head. In method the common, or principall thing, is the generall end, scope, drift, or preposite of the Treatise, to which all axiomes are referred, as to their common stocke, which therefore is first prefixed. Therefore they must needs be homogeneous, that is, of the same generation, blood, and pedigree among themselves, all other being excluded as strangers, and belonging to another pedigree, or Tribe.

So then it is apparent enough, that in method, all axiomes must be referred to the same end, or purpose, and handle the same matter (homogeneously, not tautologically) not excourling out of it owne precincts, into other Subiects. Which is to wander out of the way, and to mangle, and confound the present Treatate. But if contrarily all the precepts be, as it were members of the same bodies, essentiall to the whole, and orderly in-linked one to another, it shall bee according to the imitation of euery worke of God in nature, and so accomplish the end intended.

4. I say, Formerly disposed according to the vniuersalitie of their nature) for euery more vniuersall, generall, and common axiome comprehendeth the natures of the more specials, and so subalternately by discent to the most specials. Therefore the more generall, and common is to bee placed, and

^a To help the vnderstanding, and strengthen the memory.

and handled alwayes before, because it euer giueth light, and vnderstanding to that which followeth. And herevpon are they said to be more manifest, or more formerly by nature.

That is said to be more formerly by nature, not which is more formerly in time, and more easily knowne, to wit, by sence, obseruation, experience, induction, which are the beginnings of all humane knowledge, and wherby vniuersall, generall, or common axiomes, precepts, or rules are gathered; but that which after it is knowne (by this collection) doth bring more light, and knowledge to illustrate, and enlighten other things farther remoued of, more vnkowne, and obscure. For method frameth not the parts of the body of an Art, tractate, oration, &c. which are done by other instruments, but resolueth, and composeth the parts into one body by due ordination, and right placing thereof, which is, when the more manifest, and formerly by nature are prefixed, viz. the more vniuersall, and common, to which the inferiour, and more obscure are euer subjected, and out of which they are deducted.

This appeareth by natures progresse in all her edifices. For the whole first matter of mans body is the seed; out of which ^a distinctly, and methodically nature deducteth every member; as first, the Heart, Braine, Liuer, &c. Which are all ^b essentiall to the whole, and homogeneous among themselves; nothing being ^c heterogeneous, nothing defectiue, nothing superfluous, & nothing preposterous. For the whole or totall, is wholly absumed, & consumed into his members, which are therefore reciprocally. So that, as nature is most distinct, inconfuse, methodically, because most wise: so is every methodically man also wise; and every wise man methodically.

But that which is more ^d formerly, and ^e manifest by nature in a word is this. Those axiomes or rules are absolutely euident, knowne, and more formerly by nature, which containe more formerly, and more manifest arguments. Therefore the degrees hereof are to be distinguished by the affections of arguments.

Now the difference of this euidence, and prioritie we may

P P

fetch

*Methodus diuina
res est. Plato.*

^a Psal. 139. 16.

^b *Essentialia toti
homogenea
inter se.
^c Of another
kinde.*

*Præ methodicis
est sapiens,
& contra.
^d Prius.
^e Clarius.*

fetch from the Categories. For the causes are more formerly, and more evidently knowne, then the effects, and both of them, then the Subjects, and all these then the adiuncts, consentanies, more then dissentanies, and they, more then comparates, (ortiuues follow the natures of the prime) and all artificials before inartificials.

Therefore naturall methodical order is a progresse from the totall or whole to the parts, from vniuersals, to particulars, from generals to specials, from things more common, to things more particular, from simples, to compounds. For generals containe the causes of the specials, and simples of the compounds. And this is the true, and onely naturall order of Doctrine.

Inuention of
an Art, and
disposition of
parts are different.

But note, that the way of inuventing or finding out of an Art is contrary to this ordination of the precepts inuented; and to the teaching thereof.

For inuention proceedeth by ascending from the sences, and things subiect to sence, by obseruation, by induction, and experience, that is, from specials to vniuersals or generals. but the conforming, adapting, and disposing of them being inuented progressiue, recedeth from vniuersals by the subalternates, to the most specials, or individuals.

Clearer vnder-
standing and
firmer memory,
the fruit of
method.

^a Patergies.

^b Tautologies.

5. I say, the coherence, adaptation, and connexion of them all among themselves is iudged, and comprehended in memorie: Because the end and fruit of Method is the iudgement of order, and confusion for the help of vnderstanding, and memory, both of the speaker, and hearer, all ^a by-matters, and ^b vaine repetitions being seclused, and excludet, which con- found both.

For as truth, and falsehood is tryed by the rules of axiomes, consequence, and in-consequence by the rules of Syllogismes (for every thing is iudged by a certaine rule of disposition) so order, and confusion by the rule of method, which is this one, *Natura prius procedat.*

CHAP. II.

Of Contextine Method in the handling of
a simple Theme.

Method, is either contextiue, or retextiue.

The contextiue is also called ^a Synthesis, or ^b Syntheticall Method, which wee doe vse in the handling of any kinde of theme, and that by framing, disposing and composing in the best order those things wherein their knowledge consisteth, into one tractate to expresse the sence, conceit or purpose (*propositum*) of our minde, which is commonly called the text, or context.

^a Composition
^b Compositiue method
It is also called
Genesis.

Contextiue Method, is either of some one theme alone, whether simple, or cōpound treated on by many arguments; or else of many themes ioyntly together.

The former is called simple Method, and standeth of two parts, *viz.* the explication of the word, terme, or name of the thing, and of the thing it selfe.

The explication, definition, or interpretation of the word is first disposed in order, because it helpeth very much to the knowledge of the thing it selfe, being the symbol, or note thereof. For vnlesse there be a distinction in sounds, how shall it be knowne what is meant? *1. Cor. 14. 7.*

In the explication of a word.

I. It is to be shewed whether it be natiue, or borrowed: simple, or manifold: speciall, or generall: proper, or figuratiue: plaine, or doubtfull: strictly and restrainedly vied, or largely: absolutely, or conditionally: or howsoever it is vsed in the present Treatise. For in a word is to bee considered;

1. What it signifieth.
2. What it may signifie directly, or obliquely distorted.
3. What is vsed to signifie in Autours.
4. In what signification, we for the present doe vse it.

II. We compare it with other words of the ^c same, and the like signification in the same or diuers languages; And al-

^c Synonyma.

^d Homonyma,
sive æquiuoca.

so, dissenting from it in signification, and vse. For ^d like words in sound are often vnlike, yea, contrarie in sence.

The explication of a thing is handled by the definition thereof; distribution, exposition, or declaration by the causes, effects, subjects, adjuncts, dissentanies, comparates. For these Categories are the storehouses of Arguments to all purposes.

^a As in the definition of Method. chap. 1.

First, Definition (with the ^a explication of the parts) is disposed in the first place, because it is the totall, or whole propolite, and the seede, or roote out of which all the specials following do proceede, and are as it were procreated, and ramified.

2. Distribution succeedeth in the next place, because it hath the notion of the parts, which are the essentiall, and scientificall causes integrating and constituting the whole, or thing distributed.

3. The affections or properties follow, which are either more common, or more proper according to the progresse of suppartition or subdiuision of the tractate. The more common are more formerly disposed in order, because they haue the notion of the whole, and the more speciall, or proper alwayes follow after.

There be innumerable examples hereof in common places, and treatises of simple themes artificially handled by many Diuines, and other learned writers.

CHAP. III.

*Of contexture in the handling of a
compound Theme.*

Method in the handling of a compound Theme, is called Syllogisticall method, whereby wee confirme some controuerted Theme with Arguments artificiall, or inartificiall.

The controuerted Theme whatsoeuer it be is propounded axiomatically, that is, in a proposition or Axiome affirmed, or denied, the Arguments of confirmation are diuersly disposed
accor-

according to the diuersities of arts.

In diuinity and law all things depend on autority the maine principles thereof. Therefore in these sciences an argument drawn from principall authority is disposed in the first place: artificiall arguments or reasons in the second place: lesse principall testimonies in the third place.

1. In Theologie therefore,

Amongst all Arguments the first place is giuen to diuine testimony, because it excelleth all humane authorities and reasons, both in euidence, perspicuity, priority, vniuersality, and power.

The second place is giuen to other reasons, which we call artificiall arguments, which are to bee disposed according to the order of Logickal inuention: for an argument from the cause is more ^b formerly vniuersall, and scientificall, then that which is from the effects, &c.

^a Deducted out of the principles of diuinity or other science.

^b Prius vniuersalins, clarius.

The third place is assigned to humane testimonies, viz. of counsels, fathers, &c.

2. In Law.

The Testimony or authority of lawes in force hath the first and chiefest place of confirmation. Artificiall reasons haue the second place. And the authority of doctours, and expert interpreters of that Science, &c. haue the third place.

But in other arts which depend on the principles of reason, artificiall arguments or reasons are brought in the first place, and humane testimonies haue the last place, as in all Philosophicall, and Physicall Sciences. But if any question thereof be to be decided, by the authority of Scripture, then is it to be preferred before all humane reasons and authorities.

CHAP. IIII.

Of Contexture in arts.

THe method of handling many themes ioynly together, is either in the arts or without the arts.

Method in the arts, is whereby both the simple themes,

*Disposition of simple themes, and arguments: & disposition of Axiomes is all one.

^d Duo in artibus,
& scientiis dispo-
nuntur, themata
simplex a, & ar-
gumenta eorum.
Themata sunt;
quorum explica-
tio traditur, vo-
cantur subiecta.

In Tables the
simple themes
are only ex-
pressed. cap. 8.

* Therefore is
it 1. to be han-
dled, and so of
all the rest.

Ex thematibus,
seu rebus simpli-
cibus cognoscitur
in omni arte que
præceptiones sunt
generales, que
particulares. &
non ex adiunctis
signis, ut in Axio-
matib⁹, & propo-
sitionibus Syllogis-
mi sepe videtur.

† Argumenta,
quibus themata
explicantur, sunt
distributiones, dis-
tributiones propri-
etatum explicati-
ones, &c.
vocantur prædi-
cata, & quesita,
quibus querun-
tur, explicantur.
docentur natura,
& proprietates
thematis, quo 1. de-
finitione, distribu-
tione, &c.

‡ Si nihil sit, quod

or things therein considered are orderly disposed; and also the arguments whereby those simple themes or things are explicated, and if need be are confirmed.

Therefore that the naturall contexture, and methodicall precepte from vniuersals to particulars both in the whole arts and sciences, and in the parts thereof may bee obserued; ^d the simple themes, or things whereof the science treateth, are first to be lawfully diuided: and those are more formerly to bee handled, which are more vniuersall, generall, or common, conteyning all other things vnder them as members or specialls; then afterwards these alwayes, that are next more speciall, or particular, till by subalternates at length wee come to the lowest, or most specialls.

Examples.

In *Grammatick*, a ^e word is more generall then a sentence.

A word significatiue, is more generall then a noun.

A noun, more then a noun reall.

A noun reall, more then a noun substantiue, &c.

In *Philosophy*, a naturall body is more generall then the heauen, or the Element.

In *Rhetorick*, a trope is more vniuersall, then a metonymy.

In *Theologie*, God, is a thing more common, then a person of the Trinity.

A worke of God, is more generall, then iustification, &c.

A Sacrament is more generall then Baptisme; or the Lords Supper, &c. therefore in method it is first to be treated on or handled, as also the generall affections, or properties thereof.

Secondly, ^f those arguments whereby euery simple theme is explicated or handled, are to be disposed in order. For definition is before distribution, for it containeth together the causes of the thing defined.

So the common affections of things belonging to the same totall, or generall, are more vniuersall or formerly by nature, then the properties of speciall, and particular things.

Thirdly, if any where in the explication of simple themes there arise any doubt concerning the truth thereof, then ^g a prooffe thereof is to be added, either by induction of examples, where-

whereby the truth of euery precept is euidently shewed; or else by Syllogisticall proofe. For although the truth thereof bee already manifest to the artist: yet it is not so to others, though learned, and therefore can they neither so clearly, nor so shortly attaine to the depth of the author.

Arts and Sciences do chiefly demonstrate, and shew, yea and more peculiarly challenge to themselves the elegance, and excellence, the necessity and vtility of this method: wherein though all the rules be vniuersall or generall, yet there are distinct degrees thereof: and by how much euery rule shall be more generall, by so much more formerly is it to be disposed.

The most generall rule, *viz.* which explicareth, declareth or treateth of the most generall theme or thing in art, shall be the first in order and place; because it is the first in light, notice, or knowledge, or largest extent, and comprehension.

The Subalternate rules, *viz.* which treat of subalternate themes shall follow; because that in clarity, priority or light of knowledge they are the next; and of those the more generall alway, because they are more formerly by nature shall be pre-disposed, and the lesse generall (called subalterne generals, and specials) shall be substituted, or vnderplaced, till by degrees we come to the most speciall, *viz.* which treat of the most speciall themes.

And in the doctrine of arts, the most speciall, is not an indiuiduall, but it is the lowest generall, *viz.* a Speciall in respect of his superiour generall, and a Generall in respect of indiuidualls, that is, speciall or particular examples annexed thereto for illustrations sake. Therefore

1. The most generall definition is disposed the first of all, as the head of the whole body; because the most generall theme is thereby defined.

2. The most generall distribution thereof shall follow.

3. The subalternate definitions and distributions of subalternate themes according to their generality and priority shall be substituted.

4. The most speciall definitions, and distributions treating of

*probatione egeat
vel expositione; si
in artibus præter-
mitti solent. Ra-
mus omnino præ-
termitti nullo.*

*Quanto gene-
ralior erit, tanto
magis præcedet.*

*Lucine, noti-
tia, claritate pri-
us semper præce-
det.*

*Non est indiui-
duum, seu species
specialissima (ut
vocat) sed infir-
mum genus.*

of the most speciall themes shall at length, and in the last place be deliuered, and most inferiourly placed next to the individuals or examples, which are in number infinite.

In like sort their common affections, or properties, as euery one shall be more generall, or speciall, so shall they bee disposed in their place.

The properties of things must be placed after the declaration of the nature of the things themselves. So *Aristotle* in the first place explicateth the nature of euery predicament by definitions, and distributions, and after he addeth thereto the properties. Likewise he first declareth the nature of a Syllogisme by definition, and distribution, after ward hee substituteth the properties or powers thereof.

In the parts of distributions, that part ought to haue the former place, which is more formerly or generall: or if both, or all of them be equally generall, then that is to be formerly placed which hath the nature, and notion of the cause or subiect, being compared with the other part; and that is to be placed, and, disposed after which hath the nature, and notion of an effect, or adiunct, being compared to the former. And finally that must euery haue the first place, which is first by nature.

CHAP. V.

Of contexture without the Arts.

THis method is not onely vsed in the Arts, but in all things whatsoeuer we would perspicuously, and evidently teach. Therefore Poets, Orators, Historians, and all writers altogether, when as they doe briefly, and manifestly propound any thing to their hearers, or readers, doe follow this way.

For first of all they propound the summe, and substance of the thing, as it were the most generall definition: after that, they diuide the same into parts, which they explicate, and declare in order.

So *Virgil* in his *Georgiks* distributeth his propoſite into foure parts. In the firſt Booke hee proſecuteth more common, and generall things; as, *Aſtrologie*, *Meteorology*, and diſcourſeth of corne, with the tillage, and manuring of the earth.

In the ſecond Booke, he treateth generally of trees; afterwards more ſpecially of vines.

In the third Booke, he treateth of Horſes, Oxen, Sheepe, Goats, Dogs.

In the fourth Booke, he treateth of Bees.

In the whole Contexture hee obſerueth this naturall method, diſpoſing in the firſt place the moſt generall: In the ſecond, the ſubalternates: In the laſt the moſt ſpecials.

So alſo Orators affect this method in their Orations. For firſt they prefixe an *Exordium*, or entrance to prepare, and procure audience.

Exordium.

2. They briefly, and generally propound the ſtate and ſumme of the cauſe.

Propoſition.

3. They diſtribute the matter propounded, and handle the parts in order.

Diſtribution.

4. They confirme the ſame with arguments, which they alſo methodically diſpoſe. See chap. 16.

Confirmation

5. They confute the contrarie obiections.

Confutation.

6. They conclude the whole worke.

Peroration.

Of theſe parts two are onely for doctrine or information, which are the moſt neceſſary parts of an oration, *viz.* the propoſition, and demonſtration or confirmation thereof.

The *Exordium* ſerues to procure the good will, and approbation of the hearer: The peroration, to moue affections.

CHAP. VI.

Of a Transition.

TRanſition, is the apt connexion, or ioyning together of the parts, to reſreſh the hearer or reader by diſtinct paſſage from one part to another, with ſome alteration of the

^a *Metabaſis, quã*
Rhetores figurã
methodicam
vocant.

tone of the voice, to mitigate the tediousnes of the sound, or tenour in the eare.

Transition is perfect, or imperfect.

In the perfect transition there are two things concurring.

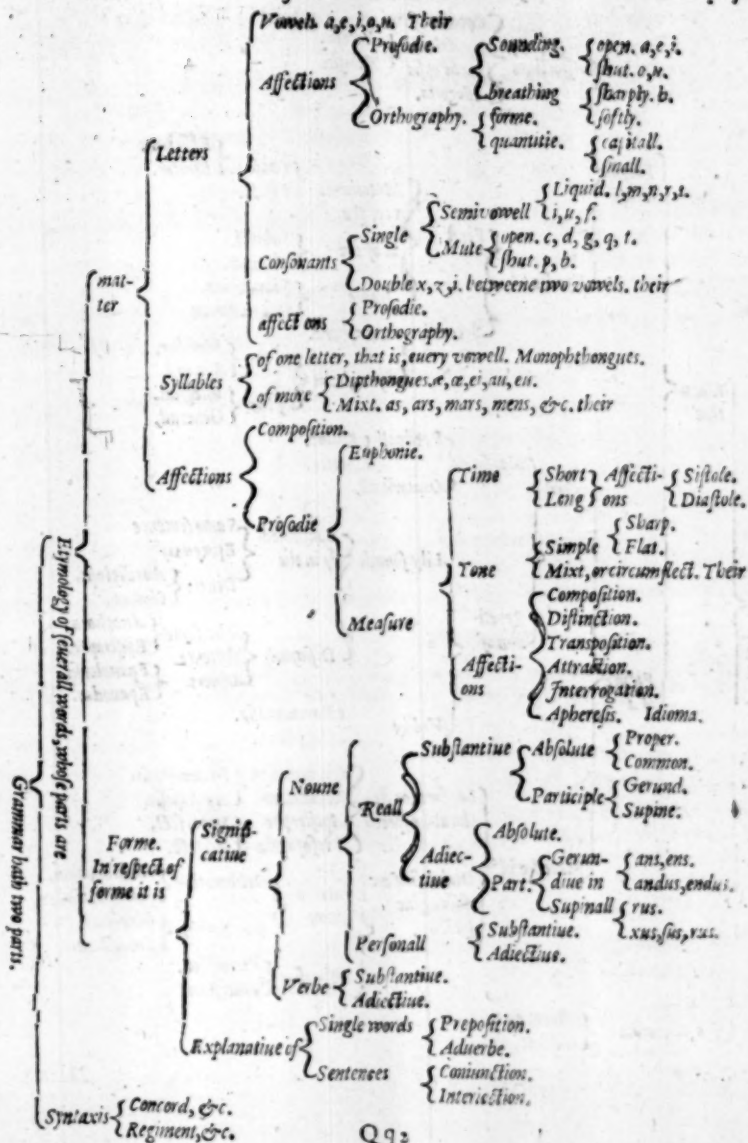
1. An Epilogue, or conclusion of the member or part a-foregoing, briefly repeating (if the discourse hath beene somewhat long) what hath beene already spoken.

2. A proposition, or propounding of that, which we are next to speake of.

Imperfect transition wants the one part, *viz.* either the Proposition, or the Epilogue; because that if the explication of the former part be but briefe, one of these parts may suffice.

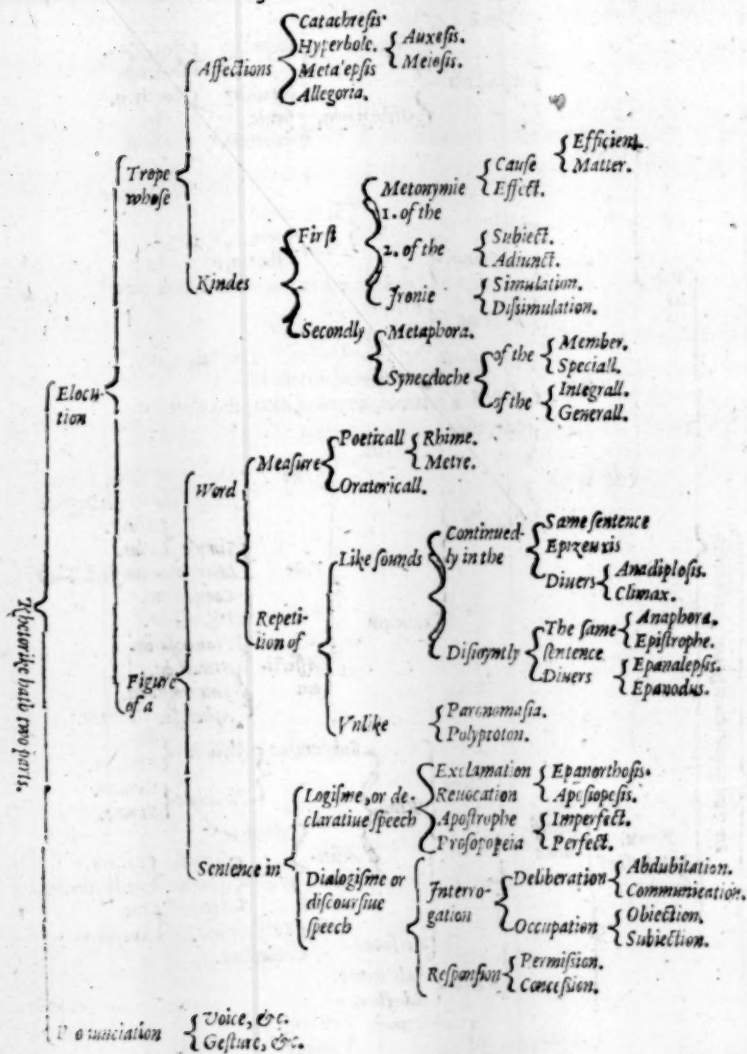
To these may be added those connexive particles, whereby the parts of a Treatise are distinctly continued: as first, second, third, fourth, &c. First, secondly, thirdly, fourthly, &c.

Vowels



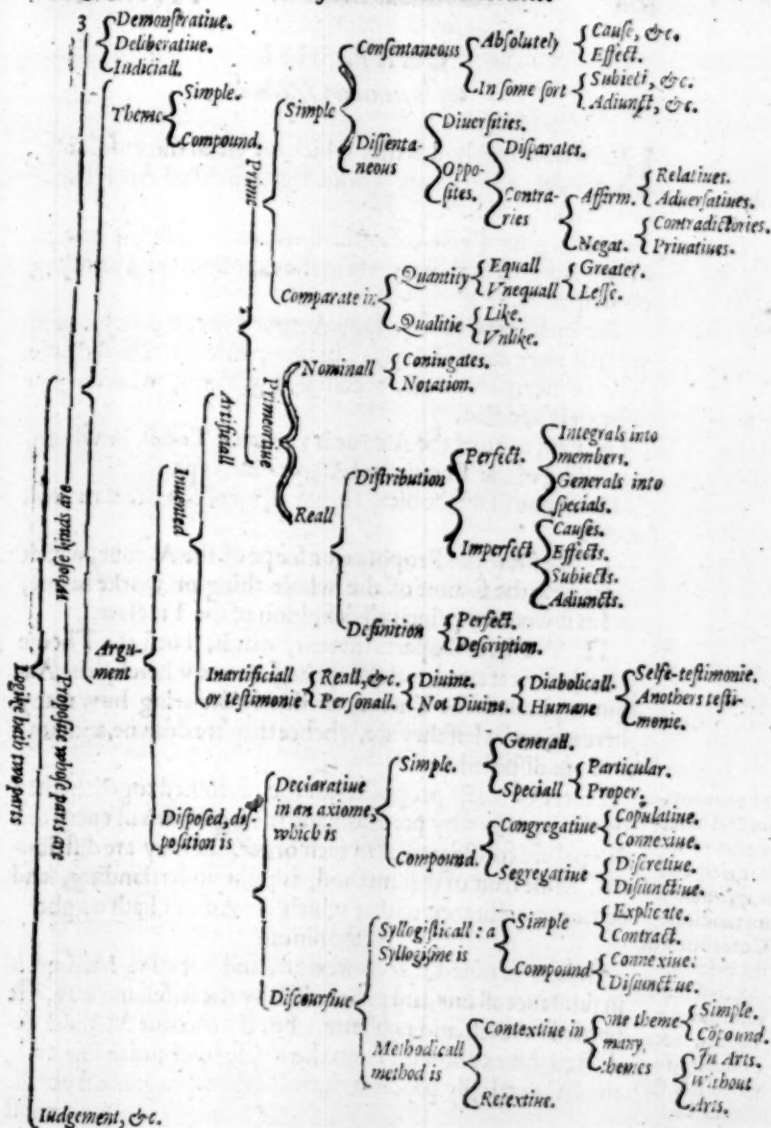
Of Contexttine Method.

Booke IIII.



Chap. 7.

Of Contextine Method.



CHAP. VIII.

Of Retextiue Method.

Analysis.

Retextiue Method, is that which we vse in the vnfoldi-
 ng, or explication of any worke. It is also called Analysis, or
 resolution.

There is great vse hereof in the interpretation & explication
 of any Autour, and dayly vse in the exposition, and handling
 of Scriptures.

For in the explication of any Autour, wee chiefly, and in
 the first place shew his scope, or Proposite, afterwards the
 Theme therein handled, then the Arguments, whereby the
 Theme is handled.

The Proposite of the Autour is a certaine Totall, or whole,
 consisting of the Theme, and Arguments, as parts.

Hereupon in methodicall retexture, we obserue this naturall
 order.

I. We shew the Proposite, or scope of the Autour, which
 containeth the summe of the whole thing or worke in one,
 and as it were the principall definition of the Tractate.

II. We shew the parts thereof, that is, both the Theme
 whereof it is treated, and also the arguments, whereby the Au-
 tour explicateth the Theme, distinctly declaring how many
 there are, and what they are, whence they are drawne, and how
 they are disposed.

If there be many propositives, or themes ioined together, they
 are distinguished by partition, and the arguments of euery one
 thereof are considered of in such order, as they are distribu-
 ted. The fruit of this method, is right vnderstanding, and
 firme remembrance of that which the Autour hath taught.

Admonition.

It is to be noted, that contextiue, and retextiue Method is
 in substance all one, and proceedeth by the selfesame way, if it
 be vsed to teach, and explicate. For if retextiue Method de-
 ducteth his explication from the chiefe head and maine end,
 then it necessarily proceedeth, and hath his progresse from the
 most

The inuenti-
 on, and obser-
 uation of an
 Art, is by one
 way, and the
 methodicall
 Contexture of
 the rules be-
 ing inuented
 is another:
 That is, from
 examples, to
 vniuersals, this
 contrarily.

most generall, that is, the definition, or Proposite (which is the chiefe head, and containeth the principall & maine end) to the least elements, or most speciall parts, *viz.* by the middles or Subalternates to individuals, that is, to examples which are the elements, whereof Arts are collected, and wherevpon every work or Tractate is founded.

For definition, is ever the first, both in the whole, and in the parts, containing in it the maine end, and whole state of the businesse.

2. Distribution is the next, which deducteth that whole state, and compositure into his principall parts, supparting, or diuiding them, & so subalternately into their inferiour parts.

3. The Explication of each part is the next: yet so, as every more principal and superiour part (as it is the most simple, and generall, whereof the later, and inferiour are conioyned) is handled, or explicated in the first place.

4. The illustrations of examples are handled in the last places. All which are euident in this Art of Logike, Rhetorike, Grammar, &c.

CHAP. IX.

Of Cryptike Method.

THe affection of Method, is *Crypsis*, or the prudent occultation thereof. In respect whereof it is said to be manifest, or Cryptike.

Cryptike method therefore is that, whose disposition is artificially obscured according to the difference of times, places, persons, and that either to delight, or effectually to moue the Hearers, or Readers.

This is most vsed in Sermons, Orations, Epistles, Poems, and other Tractates, and Comments without the Arts, and Sciences.

Crypsis is threefold, defect, redundance, inuersion.

CHAP. IX.

Of defective Method.

Defective Method, is when some things in treating on any propoſite, are omitted; as namely, definitions, diſtributions, or connexions of parts, viz. tranſitions.

1. Sometimes the Propoſition it ſelfe of an Oration, or Epiſtle is not manifeſtly expreſſed, but couertly inſinuated.

Caluin, in Pſal.
115.

In Pſa. 115. *The faithfull ſlying to God for help in their miſerable eſtate, put not up their petitions in expreſſe words, but couertly, and obliquely inſinuate their request, the Propoſition or request it ſelfe being manifeſt in the arguments or reaſons throughout the Pſalme, which are drawne from Gods glory, promiſe, and their confidence in him.*

Ananapodoſis.

2. Ananapodoſis ſometimes falleth out in a ſpeech or ſentence, as when ſomething is wanting in the continuation thereof, which the order and conſecution of the Text requireth. This is vſuall in Speeches, wherein there is an Antitheliſ or oppoſition of contraries, whereof one part onely is expreſſed, the other omitted.

Examples.

Pſal. 62. 8.

Pſal. 62. 8. *Trust in him at all times, ye people, powre out your hearts before him: God is a refuge for vs.* Here is wanting the other part of the Antitheliſ or oppoſition, viz. (and *trust not in men*) which appeareth by the argument, or reaſon of this exhortation, verſe 9. *Surely men of low degree are vanity, and men of high degree are a Lye: to be laid in the balance, they are altogether lighter then vanity.*

Iſa. 59. 15.

Iſa. 59. 15. *Truth faileth, and bee that departeth from euill, maketh himſelfe a prey: and the Lord ſaw it, and is diſpleaſed him, that there was no iudgement. (and therefore God doth ſeuerely puniſh vs)* is vnderſtood.

Iſa. 25. 4.

Iſa. 25. 4 *My people went downe aforetime into Egypt to ſojourne there: and the Aſſyrian oppreſſed them without cauſe.*

Either part of this verſe hath three members vnderſtood.

My

My people^a went into Egypt;^b and the Egyptians oppressed them without cause: c But I delivred them being oppressed: d and I punished the Egyptians.

c But my people^e were carred away into Babylon (and the Assyrian oppressed them without cause) & how much rather shall I delivser them being oppressed, h and more severely punish the Assyrians?

Transitions, are most vsually omitted in Orations, Epistles, and Sermons, when the same question is handled by many Arguments, whereof one being finished, we immediately passe to another; that is, the Argument following is added without any note of continuation; or is annexed to that foregoing, with some particle, or forme of speech: as, ⁱ first, first of all, in the first place, next, furthermore, afterwards, also, then, moreouer, hitherto, now, but, but now, adde hither, to this, to this purpose, it remaineth, &c.

The last Argument is annexed to these particles or formes lastly, last of all, finally, this is the last, one thing remaineth, at the length, at the last, to conclude, what neede any more? &c.

^a Of his owne accord.

^{b c d} Vnderstood by ananapodolis.

^e Against his will.

^{f g h} Vnderstood also.

ⁱ Primum, deinde, deinceps, proxime, praevea, etiam, posthuc, adhuc, tñ, iam, porro, ceterum, adhuc, porro, autem, iam, vero, his adde, huc accedit, his adiunge, huc pertinet, quin, quin etiam, quid, quod, accedit eodem, adde etiam huc, tum etiam, &c.

^k Postremo, ultimo, denique, extremum, extremum illud est, reliquum est, superest, tandem, ad extremum ut concludam, quid plura?

^l Epimone, Exegesis, Exegesis, Exegesis, Exegesis.

^m Polynymis, seu homonymis.

ⁿ The conjunction (and) is often a note of epimone. Dan. 4. 5, 9.

CHAP. XI.

Of Redundant Method, and first of Commorator, or Expolition.

Redundant Method, is when any thing is premised, or added besides the essentiall parts of a treatise.

It is homogenious, or heterogeneious.

Homogeneous Redundance, is ^a commorator or expolition of a matter, when the same thing or sentence is iterated, and repeated either in the same, or other words to the same purpose.

Commorator, Expolition, or Epimone is made either by ^m Synonymies, or variation of phrase.

ⁱ Synonymies are severall words of the same, or of a neere signification.

Rr

Com.

Commoration serueth.

1. To take away ambiguity.
2. To explainethat which went before.
3. To inculcate something necessarily to be knowne.
4. To set forth a speech emphatically, and vehemently; whether in teaching, or chiefly in mouing, and stirring vp affections.

Example.

Gen. 1. 27.

Gen. 1. 27. *So God created man in his owne image, in the Image of God created he him, Male and Female created hee them.* Here (*his owne*) in the Hebrew is either *Ipsius*, which is related to man, or *Sum*, which is reciprocally, and related to God. Therefore this repetition takes away the ambiguity.

Deut. 6. 1. 2.

Deut. 6. 1. *These are the commandements which the Lord (Iehouah) your God (Elohim) hath commanded you.*

Verse 2. *That thou mightest feare the Lord (Iehouah) thy God (Elohim.)* This repetition is made here, and almost euery where, to shew, and inculcate the mystery of the Trinity.

The reason is, God doth not onely as one in essence (*Iehouah*) command, and teach his lawes, that we might feare him; but as God the Father, Sonne, and Holy Ghost (*Elohim*) that is, one in trinity, and three in vnity. Therefore to the singular number (*Iehouah*) his essentiall name, noting the vnity of the God-head, is added the plurall (*Elohim*) his hypostaticall, or subsistentiall name, noting the Trinity of the persons; to teach that the vnity in trinity, and trinity in vnity is to be worshipped. Therefore

Verse 4. *Moses* explaineth it further, and inculcates it deeper into their hearts. *Heare, O Irael, the Lord our God, is Lord onely.* q. d. God is revealed distinctly to vs in three persons, but yet in essence one God, not three essences, or Gods.

Gen. 1. 26.

Gen. 1. 26. *Let vs make man in our image, after our likeness.* So Psal. 6. 9, 10. Psal. 15. 1. Psal. 117. 1.

Rom. 13. 1.

Rom. 13. 1. *There is no power but of God: the powers that be are ordained of God.*

II. Variation of phrase, is when that which is propounded allego.

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allegorically, is afterwards expounded in proper termes, or words: as Isa. *I will powre forth waters upon the thirsty, and rivers upon the dry land: I will powre out my spirit upon thy seede, and blessing upon thy children.*

Contrarily, that which is propounded in proper words, is sometimes repeated in tropicall words, to explaine and illustrate the proper.

Examples.

Math. 7. 7. *Aske, and it shall be given unto you.* Which is twice repeated in tropicall words: seeke and you shall finde: knock and it shall be opened to you. So verse 9. Mat. 7. 7.

Math. 3. 11. *He shall baptize you with the holy ghost, and with fire.* The holy ghost is called a fire, because he purgeth out our corruptions, as gold is purified by the fire. Mar. 3. 11.

¶ Sometimes the same Axiome, the same Syllogisme, the same enthymeme is twice repeated in other words. Note.

Thus farre of Homogeneous redundance: heterogeneous followeth.

CHAP. XII.

Of an Exordium.

Heterogeneous redundance, is when those things are premised, or added to the essentiall explication of a thing, which do not essentially belong to the explication thereof.

This redundance, is either in the beginning, or in the end, or in the whole processe of an oration.

Redundance in the beginning of an explication, is called an exordium or entrance, a prologue, or preface. Redundance in the end is called an epilogue, peroration, or conclusion. Exordium, pre-mium, prefatio.
Epilogus, peroratio, conclusio.

An Exordium, is a preface or forespeech, whereby we prepare an entrance for our selues to treat of that, for which writing, or speaking is chiefly taken in hand.

In a preface are to be considered the ends and the parts.

The ends are.

1. To procure the good wils of the hearers.

Rr 2

2. To Beneuolentiam
captare.

3. *Arteatione exci-
me.*

*Dacelitatem pro-
uocare.*

2. To moue and stirre them vp to attention.

3. To make them docible, or teachable.

So that in an *Exordium* there is a certaine propoſite, which is handled by the common arguments of inuention, and common diſpoſition.

For therein we either teach ſomething, or declare, or praife, diſpraife, exhort, aſke, gratulate, proteſt, profelle, &c. or purge, excuſe, remoue ſuſpicions and cauels, &c. which may be vſed alſo in the body of an oration.

I. It is drawne from the cauſes.

From the effi-
cient.

Fiſt, from the efficient, *viz.* the perſon of the ſpeaker, when for modeſty ſake he extenuateth his owne ability, being to ſpeake before the more learned, &c. as when he alledgeth timorousneſſe, or feare, want of fauour, eloquence, learning, time, &c.

From the im-
pellent.

Alſo from the impellent cauſe, when we ſhew what hath moued vs to ſpeake, or write. Secondly, from the ſmall cauſe.

From the ſmall
From the ef-
fects.

II. From the effects, *viz.* from the profite that will follow thereof: or from the deede of ſome man, or notable euent.

From the ſub-
iect.

III. From the Subiect, *viz.* from the conſideration of the place, wherein we are to ſpeake; or of the perſon to whom we are to ſpeake; or of the matter, whereof we are to ſpeake, which we commend as neceſſary, of ſpeciall waight, or moment, worthy to be knowne; worth the hearing, rare, great, new, ſtrange, pleaſant, delightfull, &c.

From the ad-
iunct.

IIII. From the adiunct time, which ſitteth it ſelfe to ſundry buſineſſes, and occaſions: and alſo from our duty.

From diſ-
ſentancies.

V. From the diſſentancies, when by occupation (*Prolepſis*) we obiect, and anſwere to what may be obiected againſt vs, or elſe couertly preuent, what may be alledged againſt vs.

From compa-
rates.

VI. From compariſon, when we compare the perſons, or cauſes of ſpeaking or writing; as when we alledge that others may, or can ſpeake, or write better then we, and wihall ſhew the cauſes why we thinke ſo.

From the ge-
nerall.

VII. From the generall or (*genus*) of the thing, whereof we are to ſpeake: or from ſome ſpeciall example of the theme, whereof we are to treat.

VIII. From

VII. From some distribution, whereof one part is to be handled in the present oration. From distribution.

IX. From the definition of the thing, whereof wee are to speake. From definition.

X. From some Testimonie diuine, or humane, viz. from some notable saying, or sentence, some apophthegme, prouerbe, law, custome, &c. From testimonie.

¶ Sometimes many proposites occurre, and concur in an *exordium*, namely, Petition, that the Auditors would heare vs with an attentive, and well-willing minde; promise of breuiety, and perspicuitie or plainnesse; confession and acknowledgement of our owne disabilitie, &c.

Also the inuocation of the name of God, with crauing for his assistance, is often vsed in diuine exercises, which is also aptly annexed before the Proposition, or partition of the matter in hand.

Of the kindes of Prefaces.

I. First, an *Exordium* is either open, & euident, or couert.

The former (peculiarly called an *exordium*) wee vse in a matter not disapproueable, nor odious, without feare of offence to the Auditors.

The later, is called insinuation, which wee vse in a matter distastefull to the hearer; which may procure anger, griefe, displeasure.

Insinuation hath two parts.

1. A^a preparation or narration, whereby good will is procured. ^a *Protherapeia*.

2. A petition, whereby we procure audience, and desire that our simplicitie in speaking may be accepted, and equally construed, *Iob. 32. 6.* &c. in the speech of *Elisha. Dan. 4. 16.* & 5. 27. &c.

II. Secondly, an *exordium* is either plaine, or flourishing, whereof an example, *Psal. 45. 1.*

III. Thirdly, In Epistles, ^b especially diuine, the preface, or *exordium* hath two parts, viz. an ^c inscription, and ^d a salutation. ^b See Pauls Epistles. ^c *Epigrapha*. ^d *Aspalmas*.

The inscription designeth the person writing, and the person

person to whom it is written.

The person writing is designed by his proper name, and that plainly, and barely most often: or with some title added according to the circumstances, that is, of persons, times, places, busineses, &c.

The person to whom we write, is named, mentioned, described foure wayes.

1. By his name.
2. By his title; or titles.
3. By some fit Epithite.
4. By the place. In all which, ancient simplicitie, not our new phantastick, and proud vanitie is to be imitated.

Salutation.

Salutation, is whereby we wish and desire health, grace, peace, &c. to him, or to them to whom we write.

Thus farre of the preface: conclusion followeth.

CHAP. XIII.

Of the Conclusion.

THe *Epilogue*, or conclusion, is the artificiall finishing of an oration. The parts thereof are two.

a. *Anacephaleosis*.

1. A short recapitulation, and brieve or summary repetition of the principall points before handled.

2. A cohortation, or petition. First, that the hearers would giue credence to that which we haue taught, &c. Secondly, that they would performe what wee haue requested them, counselled them, exhorted them to, desired of them, and haue handled in our speech. Thirdly, that they would take in good part, and accept of our speech, though it be not answerable to the dignity and greatnes of the argument, or matter, nor to the expectation of the hearers.

1. *Prologus*.

2. *Logos*.

3. *Epilogus*.

Hence it is euident, that of every artificiall oration, whether Scholasticall, Ecclesiasticall, or Politicall; and also of an artificiall Epistle, or any other Tractate disposed in artificiall Method there be 3. parts, viz. The *exordium*, Prologue or preface; the handling of the maine busines or theme; the conclusion

The

The principall matter or body consists of foure parts most commonly.

^b *Pragmaticus,*
Logos.

I. Of a narration, which is the historick exposition or declaration of something done; & of the occasion of the matter to be propounded, containing in a manner the causes, counsels, deeds, euent.

1. Narration.
Diagesis.

The narration of a thing done is consumed in his circumstances.

- | | |
|---------------------------------|----------------------------------|
| 1. The person doing. | 6. Time. |
| 2. The thing done. | 7. Place. |
| 3. The occasion. | 8. The manner. |
| 4. The Instruments. | 9. The end or finall cause. |
| 5. The helpers, and assistants. | 10. The euent. As in this verse. |

Quis quid, ubi, quibus auxilijs, cur, quomodo, quando.

Also, when in the handling of a controuerted question, diuers opinions are recited, it is a part, or *species* of a narration.

II. Of the Proposition, which is the constitution, or laying downe of a doctrine, praise, dispraise, accusation, defence, petition, perswasion, dissuasion, gratulation, consolation, or any other propoſite containing the theme whereof we treat. This is the principall, and most necessarie part, without which nothing can be done.

1. Proposition.
Thema, which is
the centre, or
hinge of the
whole business.

The proposition is either simple, when one thing alone is propounded to be spoken on, and explicated by the Categories of Logick inuention: or, manifold, when many things are comprehended, and enumerated in the same. Therefore it is called partition, or diuision: as, in the oration, *pro lege Manilia*, Cicero saith, that 1. hee will speake of the kinde of warre. 2. of the greatnes. 3. of the choice of a Generall.

III. Of confirmation, whereby the proposition is auouched, and proued by sundry arguments, whenceſoever they bee drawne.

3. Confirmation.
Katastasis, i.
astructio.

Concerning their disposition.

1. The seuerall arguments are disposed in their seuerall principall Syllogismes; so as that there are so many principall Syllogismes, as there be arguments, wherewith the proposition is confirmed.

2. All

2. All the arguments may be comprehended in one Syllogisme, which afterwards bee explicated in order one by one in distinct prosyllogismes.

4. Confutation.

Anakeut, that is, restruction, subuersion.

IIII. Of Confutation, which is

1. The destruction, and subuersion of the aduersaries opinions, and reasons,

2. The answering and solution of all his obiections against vs.

3. The taking away of exceptions brought against our obiections.

Concerning the subuersion of his arguments brought for prooffe of his position, there is a double way.

1. We may lay all his reasons together, and then in order confute them.

2. Wee may lay downe each argument by it selfe, and forthwith annex thereto the confutation, till we haue passed through them all.

¶ Sometimes all these parts are vsed; sometimes but some of them, as the matter it selfe, and circumstances shall require.

Sometimes the Proposition alone is annexed to the *exordium* without narration, confirmation, or confutation: as,

Marke 7. 14, 15, 16. The Proposition alone is annexed to the *exordium*, with the conclusion.

Thus farre of redundance in the beginning and end of an oration: redundance in the other procelle followeth.

CHAP. XIIII.

Of Amplification.

Redundance in the discourse, and whole procelle of an oration is two-fold, *viz.* amplification, and digression.

Amplification, is when the explication of a sentence is made more plentifull, and copious.

A sentence is amplified, and illustrated especially by these wayes or meanes.

1. Testimonies
& exemplis.

1. By testimonies, and examples.

2. By

2. By Aitiologia, that is, adding, or adioining of the cause.
 3. By shewing the vse.
 4. By deducting, and collecting of consecutaries from thence: as namely doctrines, instructions, confutations, reprehensions, consolations.

2. Aitiologia.
 3. Oſtentione vſus
 4. Deductione
 consecutivorum.

Illustration is chiefly made.

1. By remouall of opposites.
 2. By Prolepsis, or occupying of obiections.
 3. By comparison with others, vnder which is contained Paralepsis or preterition, which is, when we say we will passe by such, and such things, which euen then we speake of.
 4. By Hypotyposis, or the liuely painting out of things.
 See 1. Booke. chap. 61.

1. Remotione
 oppositorum.
 2. Prolepsis ob-
 iectionum.
 3. Comparatione
 cum alijs.
 4. Hypotyposi.

CHAP. XV.

Of digression.

Digression, is when wee excourse or goe aside from the principall explication to that, which followeth not thereon, to which notwithstanding it giueth some occasion.

Digression is made for diuers reasons.

1. For grace, and pleasantnes sake.
2. To prepare, and stirre vp the minde of the hearer.
3. For praise, or dispraise sake.
4. For recreation, and delights sake.
5. For exhortation, petition, obiurgation, reprehensio, &c.

Gen. 2. 8. *And the Lord God planted a Garden Eastward in Eden: and there he put the man, whom he had formed.*

Here the narration of mans creation being interrupted, he sheweth what, and what manner of habitation was by the grace of God prepared for man.

To a digression is added also ^b regression, which is a returning back againe to our former speech interrupted by digression: as: Gen. 2. 15. *And the Lord God tooke the man, and put him into the garden of Eden, to dresse it, and to keepe it.*

^a Echasis, particu-
 basis,
^b Anacrusis.

In this verse he returneth to the narration broken off in the verse 8.

Thus farre of redundance: inuersion followeth.

CHAP. XVI.

Of inuerted Method.

Inuerted Method, is when particulars are disposed before vniuersals: also, when the parts of a thing propounded are not handled after the same order, by which they were laid downe, which is called ^a *Hysteron Proteron*, that is, the later former, or preposterous. Which thing the Poët doth with a certaine greater shew of Art, when he purposeth to draw the people (*belluam mille capitum*) by the eares after him: and therefore he beguileth, or stealeth them diuers wayes. For hee beginneth at the middle, or maine matter, or hasteneth to it, and therein comprehendeth the precedent or former things, declaring things past vpon some certaine occasion, and concludeth the last with some sodain, and unexpected, yet notable casualty, as *Horace* saith of *Homer*, whom *Virgil* imitateth.

Yet it is to be noted, that this inuersion is not to be vsed through his whole booke of *Iliads*: but ended in the second booke, frō which to the end he followeth the direct method.

Neither do they so begin at the middle, but they propound some generall thing before, as the proposition or head of the matter to be explicated, to which the middle parts are annexed; and the lowest parts as feete, in the furthest place.

The Orators ayme enely at victory. Therefore in this case, they regard not generals, or specials; but dispose their most forcible arguments in the beginning, and end, and the weaker in the middle, which is called Homericall disposition. For so *Homer* bringeth in *Nestor* in ranking his Souldiours. Which method *Demosthenes* vsing in his Oration in the defence of *Ctesiphon*, was much commended, because hee did it *Strategicos*, that is, Imperatoriously, or Nestoriously.

¶ It is to be noted also, that as confirmation by order of nature

^a *Hysteron Proteron*, *Hysterosi*, *Hystero-logia*.

Artifices, & Philosophi intelligentes & memoriam de rebus spectant: poetæ voluptatem, & gratiam: oratores victoriam.
Homericall disposition.
Iliad. 3.

nature goeth before confutation: yet confutation is often first premised, the profit of the hearers, or readers so requiring.

CHAP. XVII.

An example of retexture Method, or Analysis, Dan. 4.

THe ^aproposite of this Chapter, is the recitall of a certaine Edict, or Decree, made by *Nabuchadnezzar*, w^{ch} he published after that God had humbled him for his pride, thereby recalling him to the sence, and consideration of his owne vanity, and iniquitie on the one side, and of Gods power, glory, and honour on the other.

The Decree hath foure parts.

1. An *Exordium* or Preface, *verse 1.*
2. A Proposition, *verse 2, 3.*
3. A Narration, from *verse 4.* to 37.
4. A Peroration, or conclusion, *verse 37.*

I. Of the Preface.

The Preface hath two parts, an inscription, and a salutation. First, the inscription designeth

1. The efficient cause of the Decree; *I Nabuchadnezzar*

Who is described by his adiunct office; *the King*

2. The Subiect to whom it is propounded; *to all peoples,*
Which are amplified by a commoration, or Epimone; ^b*Nations, or tongues,*

Which are amplified by the subiect place; *which dwell in the earth*

Which is amplified by the generall; ^c*whole*

Secondly, the salutation wherein hee wisheth increase of peace to his Subiects, *peace be multiplied to you.*

II. Of the Proposition.

The Proposition containeth a profession of his duty, in declaring publicly the workes of God effected in his own person; *I thought good to shew the signes and wonders, which the high God hath ^dwrought towards me.*

^a See 1. booke cap. 2.

The proposite containing the summe of the Decree, which is as the most generall definition.

See cap. 7.

Verse 1.

^b Chald. *am-majs*, that is, Tribes, or Kindreds.

^c Synecdoche of the general

Verse 2.

^d Heb. *gimmi*, i. *graciam*.

^e See 2. Booke
cap. 5.

^f See cap. 5.

^h Chald. Shephar.
i. decorum pul-
chrum, decens.
^h Chald. Kadam-
mi, i. coram me, i.
in animo meo.

Verse 3.

ⁱ Exclamation
or Epiphonema.

^k Chald. gim-
dar vedar, i. cum
generatione, &
generatione.

Verse 4.

^l Heb. ragnanā,
frondosus, viridis,
a metaphor.

Verse 5.

Hereof there be two parts, viz. the ^e Subiect, and Predi-
cate which are ^f inuerted.

1. The Subiect; *to declare the signes and wonders of God.*

Who is described by his adiunct property; *high, toward me.*

2. The Predicate (*was, or, it was* ^g good, viz. *my duty.*

Confirmed by a call testimony, viz. of his Conscience; *I
h thought, that is, iudged, reputed with my selfe.*

The Proposition he amplifieth, *verse 3.* by the adiuncts of
Gods workes, and by the end.

The adiuncts are two.

1. The greatnes thereof; *how great are his signes?*

2. The might, strength, and power; *and how mighty are his
wonders?*

The end of these workes, is that thereby he knew God to
be the onely King, and Lord; *his kingdome is an euermlasting
kingdome,*

Which is amplified by Epimone; *and his dominion is ^k from
generation to generation.*

III. Of the Narration.

The Narration hath two parts.

First, he declareth his happy estate, & that by two adiuncts,

1. Adiunct, is peace; *I Nabuchadnezzar was at rest*

Amplified by the Subiect place; *in my house,*

2. Adiunct, is prosperitie; *and ^l flourishing*

Amplified againe by the Subiect; *in my Palace.*

Secondly, hee sheweth what things happened to him in
that estate, which were two.

First, a prediction of the change of his estate, viz. a
punishment of his sinnes.

Secondly, the fulfilling thereof.

The Prediction is made

1. More obscurely by a dreame; *I saw a dreame*

Which he describeth by the effect; *which made me afraid,
And amplifieth by Epimone; and the thoughts upon my bed,
and the visions of my head troubled me.*

II. More manifestly by the interpretation thereof.

The

The interpretation he requireth

1. Of the ^m Chaldeans.

2. Of ⁿ Daniel.

The History of the first, *verse 6. 7.* hath two parts.

First, the conuenting of the Chaldeans, *verse 6.*

Secondly, his communication with them, *verse 7.*

The conuention is explicated by three circumstances.

First, by the principall efficient, or person conuenting;
therefore I

Secondly, by the adiunct manner, that is, by publishing a
Decree; *made a Decree,*

He explicated the Decree,

1. By the Proposite, or matter thereof; *to bring in all the
wisemen*

Who are amplified by the subiect place; *of Babylon before me,*

2. By the end thereof; *that they might make knowne to me
the interpretation of the dreame.*

Thirdly, by the persons conuented, who are explicated:

1. By the adiunct time of their comming; *Then*

2. By their comming it selfe; *came in*

3. By a distribution of their sorts, or orders; *the ^o Magicians,
the ^p Astrologers, the ^q Chaldeans, and ^r Soothsayers.*

His communication with them stands of two parts.

1. His narration of the dreame; *and I told the dreame be-
fore them,*

2. Their answer; *they did not make knowne to me the inter-
pretation thereof.*

Secondly, he requireth it of *Daniel*, who came in not by
force of the Decree, but of his owne accord by inspiration of
God.

The History of this requiring he relateth

I. Generally by three Circumstances.

I. By the adiunct time of *Daniels* comming; *but at
the last*

II. By his comming it selfe, which was free; *Daniel came
in before me,*

Whom he describeth by two adiuncts.

^m Satans Mi-
nisters.

ⁿ Gods Pro-
phet.

Verse 6.

Verse 7.

^o Naturall

Philosophers.

^p Iudicarie

Astrologers or

Diuiners.

^q Chaldean A-

stronomers (*in-*

digene) hauing

a peculiar ha-

bitation, and

honour in Ba-

bylon. *Strabo*

l. 16. Geograph.

^r *Præfigatores,*

præstringentes o-

culos ope Dæmo-

num, Iugglers,

vel auspices, qui

exta consulebant.

Verse 8.

¶ Of Bel. Isa. 46.

1. or Belus, of

Heb. Babel, a

Lord, that is,

Jupiter Belus.

Strabo l. 16. geo-

graph. & of

Scheſhaeb, i. ſe-

ſtum 5. dierum

deſe Schache a-

gens Babylonie.

Ier. 25. 26.

Dan. 5. 1.

Athenaus. l. 14.

unde dicta eſt

Schechſh.

Ier. 51. 41.

Chaldeorum di-

tes; Bel. i. Jupiter.

Bach. i. Rex. Sol.

Nego, i. ignis.

Dee tres: Scha-

cha, i. terra, ops,

Mulitta, i. Venus.

Herod. lib. 1.

Verse 9.

*Theodidactus

ſe, ſen. elo plenus.

*Plerophorian,

intelligentia.

Verse 10.

1. By his name; *whose name was* ^sBelshazzar,
Which he amplifies by a notation; *according to the name*
of my God.

2. By his diuine intelligence; *and in whom is the Spirit of the*
holy Gods.

III. By his propounding of the dreame to him; *and be-*
fore him I told the dreame.

II. More particularly he sheweth the oration that he spake
to Daniel.

Of his oration there be three parts, *viz.* a preface, a narra-
tion of the dreame, and a conclusion.

The Preface hath two members, verse 9.

First, is the request of the King declared by 2. Arguments.

1. By the person to whom he made the request.

2. What he requested.

The person to whom, he expresseth

1. By his name O Daniel,

2. Describeth him by his adjunct dignity; *maſter of the*
Magicians.

The thing that hee requested; *tell mee the viſions of my*
dreame, &c.

Amplified (*Exegetice*) by Epimone; *and the interpretation*
thereof.

Second member of the preface, is the argument or reason
of his request drawne from two adjuncts of Daniel.

1. *Because the* ^s*spirit of the holy Gods is in thee,*

2. *And* ^a*no secret troubleth thee:*

Which are both amplified by the testimony of his consci-
ence; *I know.*

Concerning the Narration of the dreame, .

I. It is generally propounded.

II. Specially expounded.

Generally; *thus were the viſions of my head,*

Amplified by the subiect place; *in my bed.*

The speciall explication hath 2. Parts.

1. Part is the vision of a tree; *I ſaw a tree,*

Amplified by Epimone; *and behold,*

Deseri-

Described

1. By the subiect place; *in the midst of the earth,*
2. By the height; *and the height thereof was great,*
3. By the growth, and largenesse; *it grew up,*
4. By the strength; *and was strong,*

Verse 11.

The height is illustrated by the comparate equall; *and the height thereof reached to heauen:*

5. By the adjunct quality of the leaues; *and the leaues thereof* Verse 12. *were faire.*

6. By the effect; *and the fruit thereof much,*

7. By the end or vse; *and it was meat for all,*

8. By the adjunct beast; *and all the beasts*

- Amplified by their subiect place; *of the earth,*

9. By the adjunct fowles; *and all the fowles*

Amplified by their subiect place; *of the aire, dwelt in the boughs, &c.*

10. By the adjuncts occupied; *and all flesh was fed of it.*

II. Part of the particular explication of the dreame, is of Verse 13. the Watcher or Angell of God; *I saw in the visions of my head upon my bed, and behold, a Watcher.*

Amplified by Epimone, and described

1. By his adjunct holiness; ** and an holy one*

2. By the subiect place, whence he appeared; *came downe from Heauen.*

3. By his effects; *he cryed aloud, and said thus,*

Of his speech, or proclamation there be 4. parts.

1. A typicall prediction of the desolation of the tree, amplified by enumeration of the parts, and their particular despoilement:

Hew downe the tree,

Cut off his branches,

Shake off his leaues,

Let the beasts get away from under it,

And the fowles from the branches,

But leaue the stumpe of his roote in the earth,

Euen with a band of iron and brasse in the tender grasse of the field,

And let it be wet with the dewe of heauen,

* Coniunctio et, usurpatur hic Diacrytica, & exegitice, ut discernatur ab impuro spiritu.

Verse 14.

2 Propounded in forme of request, see, 1. Booke, cap. 2.

Verse 15.

And

Verse 16.

And let his portion be with the beasts in the grasse of the earth.
 Let his heart be changed from a mans,
 And let a beasts heart be given him.

Verse 17.

2. Part, is the adjunct time of this desolation; and let seven times passe over him.

3. Part, is a double confirmation of the prediction.

1. Is by the principall, and ministeriall efficiencies; *this matter is by the decree of the Watchers,*

2. By testimony of consent of all the Angels; and the demand by the word of the holy ones:

4. Part, is the end; to the intent that the living may know, that the most High ruleth in the kingdome of men,

And giveth it to whom he will,

And setteth over it the basest men.

Thus farre of the narration of the dreame.

The conclusion of his oration to Daniel.

Verse 18.

In the conclusion hee repeateth his request to Daniel concerning the interpretation of the dreame, together with the same reasons of his request, as in the preface, verse 9.

III. He relateth the answer of Daniel, wherein is contained the interpretation of the dreame.

See 4. Book, c.
12.

Of this answer there be 3. parts, viz. the *Exordium*, the interpretation it selfe, and the conclusion.

a Protherapeia.

The *Exordium*, is an insinuation, which containeth a preparation to avert the Kings displeasure, &c.

This preparation is made both by deede, and by word.

Verse 19.

I. By deede, then Daniel was astonied, and his thoughts troubled him.

Which is amplified by 2. adjuncts.

1. By the time; for one houre,

2. By the Kings encouraging of him by favourable speech; when the King spake and said, Belshazzar, let not the dreame, or interpretation thereof trouble thee.

II. By speech, which consists of a compellation, and optation.

1. The compellation, is a note of relation to intimate Daniels free subjection to him, and sympathy of griefe, though a captiue; my Lord.

2. The

2. The wish expresseth his loue, and loyalty to the King.

It consists of 2. parts.

1. A desire of the continuance of the Kings peace, and prosperity, intimated.

2. A desire of the remouall of this punishment from him, to his enemies, exprest; *the dreame be to them that hate thee, and the interpretation thereof to thine enemies.*

Secondly, the interpretation it selfe

Consists of two parts, answerable to the parts of the dreame.

1. Part, is of the tree shewed to *Nabuchadnezzar* in vision, to whom the interpretation belonged, and is particularly applyed according to the parts of the description thereof, *verse 20, 21, 22.*

2. Part, is of the Watchers denunciation or punishment, vpon *Nabuchadnezzar*, to whom the interpretation thereof is in like sort applyed. *Verse 23.*

The interpretation of this Angelicall denuntiation consists,

First, of an *Exordium* or preparation to stir vp attention, and to confirme the same by a secret preuention of an obiection, or rather stoppage of secret euasion, *verse 24.* therefore in this Preparation,

1. He generally propoundeth the interpretation; *this is the interpretation, O King.* *Verse 34.*

He confirms the same by the principall efficient cause, to whom he reuoketh the King from the secondary, or ministeriall agents *viz.* the watchers, or holy ones; *this is the decree of the most High, which is come vpon the King.*

Who is amplified by the relatiue; *my Lord.*

To expresse hereby his sincere allegiance, and sympathy, and to auoid suspicion of insultation.

Secondly, it consists of the exposition thereof, whereof there be foure parts.

In the first part, he foretelleth a change or priuation of the Kings prosperous estate exprest by an enumeration of the particular positive miseries; *they shall driue thee from men.* *q. d.* As the tree was hewne down and destroyed from amongst the trees, so shalt thou be deprived, and disrobed of thy royalty, and maiesty, and be driuen out, &c. *Isa 14. 12.*

And thy dwelling shall be with the beasts of the field, *Verse 25.*

And they shall make thee to eat grasse, as oxen,

1. *And they shall wet thee with the dewe of Heauen.*

2. Part, describeth these miseries by the adjunct continuance of time; *and seven times shall passe over thee,*

3. Part, explicateth those miseries by the end thereof; *till thou know that the most high ruleth in the Kingdome of men, and giueth it to whomsoeuer he will.*

4. Part, interpreteth the mitigation of the penall denunciation by the Angell; *and whereas they commanded to leane the stump of the tree rootes, thy Kingdome shall be vnto thee,*

Which is explicated by the adjunct time, and signe; *after that thou hast knowne that the 3. beaues do rule.*

Thirdly, the Conclusion

Consists of counsell giuen by Daniel to Nabuchadnezzar.

The counsell is first generally propounded in forme of petition; *wherefore, O King let my counsell be acceptable to thee.*

Secondly, it is particularly expounded, or shewne what it is.

Of the counsell there be 2. members as the copulative axiome sheweth.

The first, a perswasion, *Break off thy sinnes by righteousness,*

The second an Exhortation; *and thine iniquities by shewing mercy to the poore.*

Thirdly, it is confirmed; *if it may bee a lengthning of thy tranquillity.*

Thus farre of the prediction of the change of his state: the fulfilling thereof followeth.

The fulfilling of the prophecy is,

1. Propounded more generally; *all this shall come vpon the King Nabuchadnezzar.*

2. It is expounded more specially.

Of the speciall exposition there be two parts.

The 1. is of the punishment inflicted vpon Nabuchadnezzar.

The second, is of his restitution.

The 1. part, viz. of his punishment, consists of 4. members.

In the 1. member the adjunct time of this fulfilling is shewed; *and at the end of 12. moneths he walked in the royall Palace of Babel.*

Second member containeth the cause of the change aforesaid, viz. his intolerable pride in derogating glory from God, and

arrogance

Verse 26.

^a Metonymy
of the Subject.
So,
Math. 27. 35.

Verse 27.

^b An Emphaticall metaphor, *abrumpe citotum pecunia, and Chald gammaja, affixio.*

Verse 28.

Verse 29.

arrogating all honour, glory, power, might, and maiesty to himselfe, which corruption of heart he vttered in these speeches composed derogatoriously to *Daniels* Prophesie.

1. He exalts himselfe aboue all Potentates and powers, in that none can expell him; *Is not this great Babylon?* Verse 30.

2. He excludes God, the principall efficient, and his predecessors the ministerials vnder God; *which I haue built,*

3. He excludes the prouidence, goodnes, power, blessing and assistance of God; *by the might of my power,*

4. He maketh the end of all, his owne glory; *for the honour of my Maiesty.*

Third member containeth a denunciation of seuerer iudgement vpon *Nabuchadnezzar*, set forth in five circumstances, viz. the adiunct time, the forme or manner, the place from which, the ministeriall cause, the matter.

1. The adiunct time is designed in these words; *while the word was in the Kings mouth,* Verse 31.

2. The forme; *there fell a voice,*

3. The place; *from Heauen,*

4. The ministeriall agent; *saying, that is, the holy One,*

5. The matter of the Sentence, is the denouncing

1. Of the priuation of good things, viz. both of the Kingdom, of things necessary, and mens company; *and they shall drine thee from men,* Verse 32.

2. Of imposition of evils to come vpon him, viz. of dwelling with beasts, and eating of grasse.

Which are amplified

1. By the adiunct time; *and seven times shall passe ouer thee,*

2. By the end; *untill thou know that the most High, &c.*

Fourth member sheweth the execution of the Sentence of iudgement giuen forth against him.

The execution is set forth by the adiunct time, and forme thereof.

1. By the adiunct time; *the same houre was the thing fulfilled vpon Nabuchadnezzar.* Verse 33.

2. By the forme, whose particulars are these,

1. *He was drinen out from men,*

2. *And did eate grasse as Oxen,*

3. His body was wet with the dew of Heauen,
 4. His punishment is amplified by the adiunct continuance of time, which is described by two signes

1. Till all his haire were growne

Illustrated by a similitude; like Eagles feathers,

2. Signe; and his nailes were growne

Illustrated in like sort; like birds claws.

Thus farre of the first part of the speciall exposition, viz. of the punishment inflicted vpon Nabuchadnezzar: the second part of the speciall exposition of his

Restitution.

The restitution was

1. Of his minde, verse 34, 35.

2. Of his Royaltie, and Kingdome, verse 36.

The restitution of his minde is described

Verse 34.

1. By the adiunct time; and at the end of the dayes mine understanding returned to me;

2. By the effects

1. Effect was his humiliation before God; I lifted up mine eyes to heauen,

2. Is his glorifying of God, whereof there be two parts.

1. A description of God. 2. The arguments of glorification. He describeth God by two adiuncts; I blessed the most High, and I praised, and honoured him that liueth for ever.

The arguments of praise are two:

Verse 35.

1. Argument is drawn from the adiunct of his soueraignty; and kingdome, viz. eternitie; whose dominion is an everlasting dominion, and his Kingdome from generation, to generation,

Amplified by a comparison of vnequall condition of men; and all the inhabitants of the earth are reputed as nothing.

2. Argument of praise is drawne from his adiuncts, or essentiall Attributes, Omnipotency, and Wisdome, exprest by a periphrasis or circumlocution, as it were a prosilylogisme added to proue his Omnipotencie; and hee doth according to his will in the
 a armie of heauen, and among the inhabitants of the earth.

Amplified by negation of equals; none can stay his hand, or say, ^b What doest thou? That is, controule his wisdome.

Secondly, the restitution of his Royall authoritie is circumscribed

1. By

^a A Metaphor.
^b Quia Deus est
 insuperabilis,
 id est, cuius
 insuperanda ra-
 tione.

1. By the adiuncts adherent; and for the glory of my Kingdome, mine honour and ^c brightnesse returned to me, and my Counsellors, and my Lords sought to me. ^c Metaphor.

2. By the adiuncts consequents following his restitution,

1. Is stabilitie in his Kingdome; and I was established in my Kingdome, Verse 36.

2. Is, greater magnificence; and excellent Maiesty was added to me.

Thus farre of the narration being the third part of the Kings Decree: the conclusion followeth.

IIII. Of the Conclusion.

The conclusion is ^d demonstratiue, containing a notable glorification of God. It consists of two parts. Epideiktike.

1. The Proposition of praise; the parts whereof are the Subject and Predicate.

2. The Subject; I Nabuchadnezzar

3. The Predicate stands on two members.

The first; doe praise

Amplified by a comparison from the lesse to the greater; exalt, and honour, or glorifie

2. Member, is the subject of praise periphrastically described.

1. the King of beauen,

II. The arguments of praise.

1. Argument is drawne from the adiunct of his workes; All whose workes are truth

2. Is drawne from the adiunct of his wayes; and his wayes, that is, workes and iudgement, that is iust.

3. Is drawne from an adiunct of God, viz. his actuall omnipotencie; and those that walke in pride, he is able to abase.

CHAP. XVIII.

An example of retexture, or Analysis, Psal. 1.

THis Psalme is an Exhortation to godlines, by shewing the life, and felicity of the godly, and also the misery of the vngodly.

It hath two parts.

The first, is the vnlike, and different condition & state of the godly, and vngodly, the one being blessed, the other wretched.

The second part is a confirmation of this doctrine by the primary efficient cause of the blessednesse of the one, and of vengeance vpon the other.

The doctrine of the blessednes of the godly is twofold.

1. The godly man is described, *verse 1, 2.*

2. His blessednes is described also, *verse 3.*

The godly man is described

1. By the opposition of disparate or repugnant euils which he auoideth.

These euils are enumerated, *verse 1.*

1. Is the taking vp of a course of life, trade, fashion, or manner of liuing after the aduice, corrupt iudgement, and counsell of vngodly men, which neither feare God, nor ayme at his glory in all their thoughts, words, and workes.

2. Is a malicious imitation of the manners, and customes of the wicked.

3. Is an habituall impiety, or obdurate malice by reason of commerce, friendship, and fellowship with prophane mockers, and Atheisticall scorers of God, godlines, and the godly.

These euils are emphatically amplified by a gradation of a threefold ternarie, or ternion from the lesse to the greater, to shew the degrees of an impious, and malicious habit.

1. Is of the actions: *a Walking, c Standing, Sating.*

2. Is of the obiects: *Counsell, way, seat.*

3. Is of the persons: *vngodly, sinners, seornefull.*

4. d. The godly hath no manner of commerce, more or lesse, with the vngodly man, one or other, in his impieties, this, or that, inward or outward, words or workes.

The obiect good things wherein hee is occupied, and exercised, are three quite repugnant to the former.

1. *His delighting in the Law of the Lord,*

2. *His meditation, and exercise in that Law,*

3. *His constancie, and habite day, and night.*

Secondly, the blessednes of the godly man is described,

1. By a similitude, whereby hee is compared to a *k Palme* or

l Olive

Verse 1.
Cacotbelcia.
Prauius habitus.
Cacotbelcia.

a e f g Meta-
phores.

Verse 2.

k Verse 3.
Psal. 94. 13.

1 Olive tree; and he shall be like a tree,

¹ Psal. 52. 10.

The parts of this Similitude are the Proposition, & reddition.
Of the Protasis or Proposition there be three members.

Protasis.
Apodosis.

In the first member this tree, to which the godly is like, is described by the Subject place; *planted by the rivers of waters,*

In the second member it is described by the effect; *that bringeth forth his fruit*

Amplified by the adiunct time; *in due season,*

In the third member it is described by the disparate or repugnant; *his lease also shall not wither.*

Ier. 17. 7, 8.

The Apodosis, or reddition is vnderstood.

1. The godly are ingrafted into Christ by faith, in whom are ^m rivers of living water.

^m Ioh. 7. 39.

2. They are fruitfull in good workes.

& c. 4. 10. 14.

3. In due season. viz. When Gods glory, and our neighbors good requireth.

4. They are not offended, nor overcome with the heat of the crosse and persecutions publike, or priuate, but through patience their Faith alway flourisheth.

II. The blessednes of the godly is described by the adiunct prosperitie, and good successe of his deeds; *and whatsoever hee doth, it shall prosper,* Ios. 1. 7. 8.

Thus much of the felicitie of the godly: the misery of the wicked followeth.

The miserable estate of the wicked is described by three arguments.

I. By a dissimilitude of their state to the godly; *the ungodly* Verse 4. *are not so.*

II. By a similitude. The Protasis; *but they are like the chaffe,*

Amplified by an adiunct; *which the winde scattereth away from,* &c. q. d. without roote, juice, greenenesse, fruit.

The Apodosis is vnderstood, as before.

1. They are not rooted in Christ, being destitute of spirituall sappe, or juice, without good workes, impatient of perseuerance in temptations.

2. Wauering minded, tossed to and fro, with every winde of doctrine, groundlesse imaginations, and vaine confidences, and by Gods iust iudgement as by a blast, winde, storme, or tempest cast away.

III. He.

III. He describeth the miserable condition of the wicked by the disparates or repugnants, viz. their future punishments.

Verse 5.

The first whereof shall bee damnation in the generall Iudgement, wherein they shall not bee able to stand, but shall be overthrowne in their bad cause, and condemned; *Therefore the vngodly shall not be able to stand in iudgement:*

The second shall be their exclusion frō the righteous, iustified, and sanctified, and their abdication from the Kingdome of Heauen, Mat. 25. 34. ; *nor the sinners in the congregation of the righteous.*

Thus much of the first part of the Psalm of the vnlike condition of the vngodly, and the godly.

The second part is a confirmation of this doctrine by the primary efficient cause of the felicitie of the godly, and iust vengeance on the wicked.

Deus est causa efficiens eligendo.

Psal. 37. 18.

& 142. 4.

Nah. 1. 7.

Verse 6.

Deus est causa efficiens deserendo.

1. The prime efficient of this blessednes is Gods acknowledgement, loue, approbation, good pleasure, gracious acceptation, direction, and protection of the life of the righteous according to his euermlasting election in Christ, *for the Lord knoweth the way of the righteous.*

The cause of the sinners miserie, is to bee vnderstood by the force of the Similitude, God acknowledgeth not, loueth not, approoueth not, but hateth, and detesteth the life of the wicked, hauing eternally left them to themselves in state of corruption, which they brought, and bring vpon themselves, and so are the efficient causes of their owne destruction; *but the way of the vngodly shall perish.*

Thus much of the Proposite: Iudgement followeth.

The end of the fourth Booke.



THE FIFTH BOOKE OF IVDGEMENT.

CHAP. I.

Iudgement what.



Iudgement, is the second part of Logicke, whereby euery propoſite, or oration, is iudged, and cenſured, whether it be according to Truth, and ſound Reaſon, or otherwiſe. It is the Conſequent, Effect, and End of Diſpoſition.

CHAP. II.

Of the Propoſite, Theame, and Argument.

A *Propoſite*, is iudged to be true, when the true drift and intendment of the Author is propounded, and ſet forth: as,

The maine and true ſcope of the Epiſtle to the Romans, is, That we are freely iuſtified by faith in Chriſt onely, without the workes of the Law, and an exhortation to holy life, or new obedience, according to our faith.

V u

A falſe

A false Proposite is that, which is not agreeable to the maine scope of the authour, whose it is layd to be : as

Bellarmino falsely iudgeth those to be Counsells, that are not Counsells, but precepts : as,

Matth. 5. 44. Love your enemies, blesse them that curse you, &c. Chapter 19. 12. 21. If thou wilt be perfect, goe sell, &c.

Also they say that the scope of the Epistle to *Rom.* is Iustification by works done in grace, not by faith onely.

A true Theme is, when an expositor gathereth the right theme declared, and confirmed by arguments throughout the whole discourse of the Authour, which he shall perceiue by his confutations, and conclusions of his maine arguments how cryptically, or obscurely soeuer it be handled : as evidently appears by the epist. to *Rom.* aforesaid. For in the 1. 2. and 3. chapter to verse 20. hee confuteth iustification by works, concluding all, both Gentiles and Iewes, vnder sinne. In the chapter 3. verse 20. he conclude h the maine prosyllogisme. Therefore by the deeds of the Law shall no flesh be iustified. Whence the maine syllogisme is euident.

We are iustified by Workes, or by Faith.

But we are not iustified by Workes : *Ergo*

We are iustified by Faith.

This conclusion, is the Theme and question handled in this Epistle, propounded chap. 1. vers. 16. 17. confirmed to the end of chap. 4. concluded chap. 3. vers. 28.

A false Theme, is when an Expositor sheweth not the true Theme, in explicating any Text : as,

The Iewes affirme, That all the Prophecies of Christ, in the old Testament, are not spoken of him, but of some other.

The Papists say, That in the words of the Lords Supper, the word [*this*] is *individuum vagum*, i. some one thing, but vncertaine and vnderminated, *q. d.* this thing is my body, and that thing they will haue to be incarnate, carnified, or transubstantiated bread, or a breadden Christ, i. Christs body, that was made of the substance of the Virgin, metamorphosed into the accidents of the Bakers bread, and the Bakers bread

bread metamorphosed into the substance of Christs body. So that bread is made flesh, in regard of substance, and flesh is made bread, in regard of accidents.

A true Argument, is when the Cause is put for the Cause, the Effect for the Effect, &c.

A false Argument, is when that is alledged and put for a *Non causa pro causa* Cause, Effect, Subject, Adjunct, &c. which is not a Cause, Effect, Subject, Adjunct, &c. or when that is put for a Con-
sentanic, which is a Dissentanic. It is termed in generall, *non causa pro causa*: as,

The Papists say, That Baptisme is the cause of Iustification.

That the Scripture is a Nose of Wax. [*Their braines are waxen.*]

That Ignorance is the Mother of Devotion. [*Of idolatrous Devotion.*]

Popish and ignorant Cauillers thinke, that preaching makes the World so bad, and so deare. [*So thought Ahab,* 1. King. 18. 17.
and so thought the superstitious and rebellious Iewes, imputing 1. Cor. 4. 17.
their Plentie to their Idolatries.

Bellarmino sayth, That the chiefe Priesthood in the New Testament, is visible.

That the high Priest was a type of the Pope. [*The truth is, Antiochus was a type of the Pope.*]

That no Image is an Idoll.

Stapleton sayth, That to belecue God, and the Church, is all one. [*The Church is the Pope, with his Cardinall-conspirators.*]

That the holy Ghost is but a speciall ayd in our conuer-
sion, &c.

That the true faith is contained in vnwritten Traditions, as well as in the word. [*Nay, rather, and altogether in Traditions, without the word, if he meaneth the Romish faith.*]

That the Pope of Rome is the Head of the Catholike Church, because the first Councell of Nice acknowledged and confessed as much. [*This was extorted by the violent Tyrant, not commanded of God.*]

CHAP. III.

Of Axiomaticall Iudgement.

Moreouer, Iudgement is either of an Axiome, called Axiomaticall, or of Discourse.

Iudgement of an Axiome, is either in respect of the forme, or of the matter.

Concerning the forme, it examineth and censureth the lawfulnessse of the disposition thereof.

The rule of Censure, are the Lawes and Precepts of Axiomaticall disposition, by which it is tried either to be agreeable to sound reason, or otherwise.

A false Axiome is improoved two wayes.

First, by reproouing the enormous disposition, shewing from what rule or rules it swarveth: as,

He that is one in essence, is one in person.

Here the predicate is more strict in signification then the subiect. See 2. Booke, chap. 7.

A living creature is a man.

Hierome.

The vulgar translation, *Luk. 22. 20.* sayth, *Hic est calix Nouum Testamentum*, i. This is the Cuppe the New Testament.

Here the subiect is set after the bond of the verbe, whereas in reason it is euer placed before: as,

This Cuppe is the New Testament, as the originall hath it.

Secondly, by inferring the like vitious example: as,

Though vertue make men immortall, yet it is to be imbraced. That is, as if one should say,

Though a man die, yet he is mortall.

Here Consentanies are disposed in a discretiue Axiome, which is ridiculous.

In respect of the matter, it is iudged to be a true Axiome, which agreeth to the thing that it declareth, called of the Schoole-men, *Veritas complexa professionalis*.

A false Axiome pronounceth or vttereth a thing otherwise than it is.

It is wholly false or in part,

That is wholly false, which is true of no particular contained in the subject: as, a man is a *Lion*.

False in part is an vniuersall Axiome in a contingent matter. So that it is particularly true, but generally taken it is false: as, *All men are elected to eternall life.*

CHAP. IIII.

Of a necessarie, or contingent Axiome.

A True Axiome, is either necessarily true, or contingently true.

The necessary is alwayes true, and neuer false, and of it there be three degrees according to the three conditions of necessitie, viz.

1. *De omni. id est*, of all, or of the whole.

Kata pantas.

2. *Per se. id est*, by it selfe.

Kath' auto.

3. *Vniuersaliter primum. id est* vniuersallie the first, or reciprocal.

Katholou praton.

An Axiome of the first degree, having the condition, *de omni*, is true, necessary, affirmatiue, and all wayes true. For the predicate is vttered, spoken, or predicated of the whole subject, or all the subject, and euery particular thereof, and that is called *de omni* alwayes: as,

A man is a liuing creature.

A Swan is white.

Here liuing creature is predicated of the whole subject (man) and of euery man, and alwaies.

A necessarie Axiome of the second degree hath further the condition *per se*, viz. whose predicate is essentiall to the subject, or homogeneous, i. of the same kind; whereby not only Dissentancies, but also Consentancies, not being essentiall among themselves, are excluded.

Of this Homogeneity, there be foure wayes, or sorts.

V u 3

First,

First, when the predicate doth constitute the essence of the subject, either in part, or else in the whole: as,

1. When the generall (*genus*) or forme, is predicated of the speciall (*species*) as,

1 The generall
of man.
2 The forme
of man.

A man is a 1st living creature.

A man is reasonable, or indued with a 2^d reasonable soule.

2. When the whole definition is predicated of the thing defined: as,

3 The whole
definition of
man.

Man is a 3rd living creature reasonable.

3. When the 4th distribution is predicated of the thing distributed: as,

4 Perfect di-
tribution.

Man consisteth of 5 soule and body.

5 The distri-
bution.

A living creature is either man, or beast.

These are the essentiall parts of a necessary Axiome haplos, i. *simpliciter*, simply, or absolutely.

Secondly, when the predicate doth necessarily follow the essence of the subject: as,

6 *Proprium*
quarto modo.
These are es-
sentiall parts pe-
i. modo quodam.

1. When the 6th proper adiunct, called the essentiall propertie, is predicated of the subject: as,

Man is visible, or indued with laughter.

Man hath speech.

Man is capable of learning.

Every living creature hath sense.

Every naturall body hath quantitie, and circumscription.

2. When the distribution by proper adiuncts is predicated of the subject: as,

Every Line is right, or crooked.

Every number is even, or odd.

The subject, is
substance: the
predicate, exis-
tence.

Thirdly, when existence or subsistence is predicated of the substance: as, *There is a God, or God is. There are Angels. There is a Kingdome of Glory. There is an Hell.*

Fourthly, when the proper and selfe-efficient (outward) cause and finall cause are predicated of the effect: and contrarily, when the proper effect (*& per se*) is predicated of the selfe-efficient, and finall: as,

The eclipse of the Moone is made by even opposition of the Sunne, and Moore (the Earth being between.)

Faith in Christ saueth vs.

Where the Soule is, there is nutrition, and augmentation.

A necessarie Axiome of the third degree, hath besides the other Conditions, the Condition of *uniuersaliter primum*, *i.* uniuersally the first, *viz.* that which is primarily, nextly, immediately, properly, and equally predicated of a thing. So that the subiect and predicate must needs be also reciprocal. It is called a Catholickall Axiome.

Axioma Catholicum, perfectissimum, sine necessitate summe per se, & beato, i. quatenus ipsum.

A Catholickall Axiome then is that, whose predicate is alwayes true of the whole subiect, essentiall to the subiect and reciprocally with the subiect, *i.* primarily in it, and equall with it. So that

A necessarie Axiome, *de omni*, is when the predicate is true alwayes of all, or the whole subiect.

A necessarie Axiome *per se*, is when the predicate is not onely true, and alwayes true, but also essentiall true of the subiect.

A necessarie Axiome, *uniuersaliter primum*, *i.* primarily Catholick, is when the predicate is true of the subiect reciprocally also, including all the degrees of necessitie *viz.* *uniuersalitie perpetuall, homogeneitie, and reciprocation.*

These are called the Lawes or Precepts in Arts; for every lawfull Precept containeth these three Conditions.

The first, is called *Lex veritatis*, *i.* the Law of Truth, excluding Negations, and Contingencie.

The second, is called *Lex iustitie*, *i.* the Law of Iustice, excluding both Heterogenies, and Contentanies, not essentiall.

The third, is called *Lex sapientie*, *i.* the Law of Sapience, Intelligence, or Wisdome: for these Axiomes are most scientificall, *i.* they beget not Opinion, but Science, or perfect Knowledge, being not onely essentiall, but conuertible.

Examples.

Man is a living creature reasonable:

A

A living creature reasonable, is man.

A Lion is a living creature rugible:

A living creature rugible, is a Lion.

Logike is the art of reasoning well:

The art of reasoning well, is Logike.

An argument is that which is affected to argue something:

That which is affected to argue something, is an argument.

Number is even or odde:

Even or odde, is number.

An axiome contingently true, is so true, as it may be also false, or though it be true, yet might have beene otherwise, because it had, or hath a mutable and voluntary cause, not a necessary: as,

Strong men beget strong children.

A wise man is rich.

A foole is poore,

A learned man is vertuous.

A man of a noble mind begetteth noble-minded children.

Strong men get the victory.

CHAP. V.

Of a Simple, and compound axiomes.

A simple ax.

IF a simple axiome be alwaies true, it is iudged to be necessary also: yet if it have a naturall, or voluntary mutabilitie in it, and so may be otherwise, it is contingent, and the iudgement thereof, is opinion.

A copulate.

A copulate axiome is true, if all the parts together be true: if one be false, the whole axiome is iudged to be false.

A connexiue.

A connexiue, is iudged to be true, when the parts doe so cohere by mutuall connexion, that the consequent is truly made of the antecedent. If it be absolutely true, and the connexion of the parts necessary, it is iudged to be necessary: as,

If we be iustified freely, then not by workes.

If

If the connexion of the parts be contingent, it is iudged to be contingent : as,

If it be yealow, it is gold.

A connexiue, is iudged to be false, whose consequent is false, though the antecedent be true : as,

If God be three in persons, then there are three Gods.

A discretiue axiome, is iudged to be true, if both parts be A discretiue, not onely diuers, but also true together : as,

Though God be mercifull, yet he is iust:

If either part be false, the axiome is iudged to be false : as,

All the Elect beliene, but all persene not in faith.

Here the latter part is false.

A disiunctiue is iudged to be true, when of opposites dis- A disiunctiue, joyned onely one can be true: as.

We are iustified either by workes, or else freely.

It is false, if no part be true, as when the true part is omitted.

CHAP. VI.

Of the Canons of truth, and first of Nature and Experience.

THe Canon, or rule of truth, is naturall, or supernaturall.

The former nature it selfe affoordeth to vs.

It is twofold, viz: 1 inbred principles, and common ex- 1 Rom. 1. 19.
perience. 20.

Inbred principles are the light of nature, or naturall lights, the remainders and rubbish or originall perfections 2 (cor- 2 Vers. 21.
rupted both in the mind, and conscience) which are known, *Archais, schemata, et imagines, id est, principes, communes notiones, prolepsis, antecipationes, praecognitiones, naturae, humanae.*
and euident by themselves, by which we vnderstand, and discern many things through the discourse of reason; yea, and all things according to the extent of our line, and measure in this state of bondage, wherein we are bound, and chained, euen in the darknesse of ignorance, and malice.

And as God shall 3 free vs, called the 4 opening of the 3 Ioh. 8. 36.
heart, or vnderstanding, so doth the knowledge, vnderstan- 4 Luk. 24. 45.

ding, and discerning of things more evidently, and distinctly appeare to vs.

5 Exod. 31. 2.

3. 4. 5.

6 Luk. 4. 6.

Rom. 13. 1.

Hence commeth the 5 inuention of sciences, and arts, and all diuine naturall gifts, &c. whereby God reserueth a knowledge of himselfe, that the vsurper Sathan might not rule absolutely (as the onely knowne God in the world, or any part thereof) ouer the minde, and conscience, and for preseruatiue of humane policie till the times of reformation by the light of the world the sonne of God.

These principles are speculative, or practicall.

²Speculative principles, are rules directing our reason or discourse in the inuention or teaching of sciences: as,

Euery whole is greater then each part.

Those things that are equall to one thing are equall among themselves.

Of one simple body there is one naturall motion.

Practike principles are rules directing the life, and maners, and serue for the inuention, and teaching of politicall disciplines: as,

No man is to be wronged.

A man must doe as he would be done to.

Euery man is to haue his right.

It is agreeable to mans nature to preserve iustice, and fellowship.

He that vniustly disturbeth humane societie is to be repressed.

It is lawfull to kill rather then to be killed with violent hands vnanoidable.

Vniuersall experience, is the obseruation of the same thing shewing forth it selfe alwaies in the same state and condition in all examples: as,

The fire is hote.

Sence and motion is the life of all liuing creatures.

Wine and pepper are calefastine.

Rhenhard purgeith choler.

Galbanum, sagapenum, and millilot plaister w^{ch} cure the hardnesse, and stopping of the spleen, sufficient.

The

*The beauiens are moued circularly.
 Euill men come to an euill end.
 The righteous is neuer forsaken.*

C H A P. VII.

Of the Canon of Supernaturall truth.

THe supernaturall rule of trueth is reuealed by Gods grace, which is aboue nature, *Matth. 16. 17. Iob. 1. 18. 1. Cor. 2. 9. 10.*

It is twofold, outward, and inward.

The outward, is the holy Scripture inspired of God, contained in the bookes of the Prophets, and Apostles, which being as it were the outward testimonie of the holy Ghost is the publike Canon of all truth, seruing not onely for the instruction, and confirmation of euery priuate man, for himselfe, but also to perswade, and conuince others publickly whereupon they are called canonicall, because they are the Canon, by which all things are to be examined, tried, discussed, and censured.

The inward rule, is the testimony of the Spirit in our hearts perswading and conuincing vs of the diuine trueth, and it giueth light, and vnderstanding to the outward testimony of the Scripture.

This is a priuate rule concerning euery man for himselfe, not others, that is, it serues for the inward confirmation of euery priuate man for himselfe, and not to perswade others. For a priuate mans conscience is no publike Canon, or rule for others, as to say, I Thou must belieue, and embrace this doctrine, because the holy Ghost witnesseth to my heart that it is true. Or, because I haue the infallible assistance of the Spirit, as he saith, who is *pseudo, & anti.* *1 Entbyssa.*

Of these supernaturall rules. *Act. 5. 32, Isa. 59. 21. Iob 15. 26. 27.* Of the latter. *Rom 18. 16. 26. 27. 1. Cor. 2. 10. 11. 12. 13. 1. Iob. 2. 20. 27. Iob. 6. 45.*

These Canons are the fountaines of trueth, and causes of

Principia naturalia.

all knowledges, and doctrines, from whence all arts, and sciences haue their beginnings, and progresse. Whereupon it followeth that all doctrine is naturall, or supernaturall. The former proceedes of inbred principles, which are as the eye or light in the minde; and vniuersall experience through the obseruation, and induction of examples all wayes in like sort agreeable to themselves, whereof precepts of art are collected, and composed.

Principium theologicum.

The latter proceedeth of theologicall principles, whence all heavenly, and sauing knowledge, and doctrine proceedeth, and hath its progresse: which are the patefaction and reuelation of diuine wisdom and will, containing things to be beleued, and done, by which alone God will be glorified, and man shall be saued, his naturall principles affourding no light of life vnto him, but onely restraining him, and making him inexcusable, that glory might be given to God, and saluation to man of God in Christ.

Therefore all things in case of Religion are knowne and iudged by the written word onely. And all Philosophy, and humane arts agreeing to the same are iudged to be true and lawfull also.

Consequently we gather from hence how a false axiome is to be knowne, and iudged.

I. If it be repugnant to the rules of truth, viz: vniuersall experience, naturall principles, the testimony of the holy Ghost, both outward contained in the Scriptures, and inward in the hearts of the faithfull. More particularly, when as any thing is vttered repugnant to any article of the faith, or precept in the decalogue.

If there bee any thing in Philosophie repugnant to the Scripture it is necessarily false.

II. That is a false axiome, if false and absurd things follow thereon. For of truth falshood neuer followeth.

Axioma assensionis.

III. That axiome, is false which is inconsistent (*Axioma assensionis*) id est, which standeth not, or agreeth not with it selfe, but implieth a contradiction in it: as that of the Papiists.

The sacraments of the new Law conferre grace, yea without

out faith, and good motion of him that vseth them, so that he put not a stoppage or let against the same.

This is a vaine, and friuolous speech. For infidelitie is a stoppage, and to vse the Sacraments without faith and good motion is the greatest stoppage that may be.

Thus farre of axiomaticall iudgement.

CHAP. VIII.

Of Dianoeticall iudgement, and first of a true Syllogisme.

Dianoeticall iudgement, or of discourse, is either of a Syllogisme, or of method.

Iudgement of a Syllogisme is, whereby it is iudged to be true, and lawfull, or else faultie.

Iudgement, is either of the conclusion, or of the premisses.

Concerning the conclusion, that is iudged onely to be true, which is the theme, question, or state of the controuersie without addition, or deminishing.

The iudgement of the premisses hath two parts.

The first, is of the forme, whereby the premisses are disposed to inforce the conclusion: the second is of the matter whereof they consist.

A Syllogisme is good in respect of the forme, if it be agreeable to the lawes of right formall consequence taught before in the precepts of syllogisticall disposition.

A Syllogisme, is good in respect of the matter, when all the parts are true according to the Canons aforesaid.

It is necessary, or contingent.

The 1 necessary is that, which by a necessary third argument inferreth a conclusion necessarily true. It is called a doctrinall Syllogisme, a demonstration, a scientificall, or demonstratiue Syllogisme. The theme is necessary, and the argument also.

The 2 contingent is that which concludeth of premisses contingently true. The third argument is taken from the contingent cause, or effect, from the common subiect, or ad-

*Vulgo dicitur
Syllogismus apodicticus
pariens firmum assensum
& cognitionem in animo.
Vulgo syllogismus
dialecticus, pariens opinionem,
non scientiam.*

iunct, from the equall, vnequall, like, vnlike, coniugate, notation, and name noted, the whole, and parts contingent, nominall definition, description, and humane testimony.

CHAP. IX.

I I. Of a Paralogisme, or fallacie.

It is also called an Elench, sophisme, a captious syllogisme.

A Paralogisme, is that wherein some fault, or error is committed, for which it is worthily reprehended.

It is faultie, either in respect of the matter, or of the forme.

It is faultie in the matter, when either the proposition or assumption, or both are false, viz. repugnant to the Canons aforesaid.

Of falsehood in the matter, there is one maine head, or ground, commonly termed, and that fitly, *non causa pro causa*, viz. one argument in stead of another; as when that is made a cause, effect, subiect, adiunct, &c. which is not a cause, effect, &c. and when that is made a Consentanie, which is a Dissentanie, & contra.

Secondly, a Paralogisme is faultie, in respect of the forme, wherein the question or theme is so disposed with the third argument, that the premisses or antecedent being put, the conclusion doth not necessarily follow.

So that the propertie of a fallacie, is chiefly inconsequence. And that is iudged to be inconsequence, in reasoning.

First, when a false conclusion is inferred vpon true premisses.

Secondly, when a true conclusion is inferred vpon true premisses, but yet by the same forme of disposition, a false may be inferred also. And this is a common note of all fallacies.

Examples.

No true man is false,

No lyar is a true man: Ergo,

No

No lyar is false.

This is a paralogisme, because a false conclusion is inferred vpon true premisses: for pure negatives conclude nothing. See, the third Booke, chap 9.

No gift of God is greater then charitie,

No gift of God is greater then the holy Ghost: Ergo,

The holy Ghost is charitie.

Lumb. lib 1. sentent. distinct. 17. cap. 4.

This is a paralogisme: for an affirmative conclusion is inferred vpon negative premisses.

A man is a living creature,

Socrates is a man: Ergo,

Socrates is a living creature.

This is a paralogisme: because a false conclusion may be inferred by the like disposition: as,

A man is a living creature,

A beast is a living creature: Ergo,

A beast is a man.

Some man is learned,

Plato is some man: Ergo,

Plato is learned.

Of both premisses affirmed in the 1. figure nothing is concluded.

This is a paralogisme, because a false conclusion may be inferred by the same forme: as,

Some man is learned,

An unlearned man is some man: Ergo,

An unlearned man is learned.

Of pure particulars nothing is concluded.

Of the iudgement of a paralogisme there be two parts.

First, the knowledge, and apprehension of the error.

Secondly, the solution, or reprehension thereof.

The error is knowne and apprehended by the definition, and rules of a syllogisme, as is aforesaid.

The solution or answer, is the detecting, and shewing of the error.

It is direct, or indirect.

The former is when we directly answer to a syllogisme, by shewing, and naming the fallacie.

The answer is directly made.

First, by deniall of the premisses, *id est*, of the proposition,

sition, or assumption, or both, as false, or of the consequence.

Secondly. by distinction, or limitation.

CHAP. X.

Of the kinds of paralogismes.

EVERY fallacie, is repugnant to the generall doctrine of a syllogisme, or to the speciall doctrine of the severall kinds thereof.

All fallacies repugnant to the general doctrine of syllogismes may be reduced to these foure heads.

First, *Fallacia non causa pro causa*, *id est*, when one argument is put instead of another, which argueth falsehood in the matter.

Secondly, *Fallacia quatuor terminorum*, *id est*, a fallacie of foure termes, contrarie to the definition of a syllogisme which saith [the third argument is disposed with the question in a syllogisme.] *id est*, with the parts of the question in a simple, which are but two, *viz*: the subiect, and the predicate, and with the whole question in the compound.

This error is committed.

First, when there be foure termes expressed.

Homonymie, in words.

Amphibolie, in sentences.

1 *Physica* *id est*, in the common, and vulgar signification.

Vex prime intentionis.

2 *Technica*, as a word, or terme of art; as are the termes used in Grammar, Rhetorike, Logike.

Secondly, when any of the termes, or phrase of speech is of a double signification, or diuerse acception, *id est*, when diuerse arguments are included in one tymbold, note, or word.

Such a terme, or word, is commonly called an homonymie, and such a phrase, or forme of speech, amphibologie, or amphiboly, and both in generall, an equivocation.

This fallacie, is committed, when a terme in one premiss is taken properly, in another tropically; in one naturally, in another, artificially: in one simply, in another conditionally; in one absolutely, in another respectiue: in one generally, in another more specially.

III. *Fallacia tertii argumenti*, *id est*, a fallacie of the third argument

argument changed. As when it is not assumed in the assumption as it is in the proposition, but changed in the fence, affection, or predication thereof by adding or taking away some words contrarie to the definition of the assumption, which saith, [the assumption taketh to it the third argument out of the proposition] viz. whole, and entire, without adding, deminishing, or alteration of the affection, and predication.

I III. *Fallacia mala conclusionis, id est*, the fallacie of a false conclusion, which is.

1. When the third argument, or any part thereof entereth into the conclusion. For it is neuer concluded, but alwaies concludeth the parts of the question.

2. When more, or any other words are put in the conclusion, then in the premisses. For the conclusion is the recollection of the same parts of the question, whole and entire, as they were propounded.

3. When something is omitted; or not put in the conclusion which is contained in the premisses, besides the third argument.

CHAP. XI.

*The Fallacie of non causa pro causa, with
the Solution.*

THE answer to this kinde of Fallacie, is made by denying all of the 1 premisses, because the error is in the matter: as when arguments to be compounded, are disjoyned, and when arguments to be disjoyned are compounded. This error therefore is refuted by the precepts of the Categories. For such false arguments are the seeds of false axiomes, and they the causes of false syllogismes.

Examples.

All that are guiltie of the bodie of Christ, eate Christs body. Papists.

The wicked are guiltie of the body of Christ: Ergo

The wicked eate the body of Christ.

Yy

I denie

1. In a simple syllogisme; but of the Consequence in a connexive proposition.

Answer.

I denie the proposition or maior; or, the maior is false. For guiltinesse of his bodie, and eating of his body, haue the affection of dissentanies disparate, and therefore cannot be compounded, or affirmed the one of the other.

Vbiquitaries.

What whole thing soeuer is inseparably vnitied to another, is not without that, or of larger extent, than that to which it is vnitied,

*The whole word is vnitied to the flesh of Christ: Ergo,
The word is not extended further than the flesh of Christ.*

Answer.

The proposition is false. For those things are made equall, which are not equall. For the Godhead is infinite, and not circumscribed, but the manhood is contained in place.

2. In the East countries, no more then polygamie was in old time.

All faults are punished of the Magistrate.

Drunkennesse, is not punished of the Magistrate, Ergo.

Drunkennesse, is not a fault.

I denie the proposition. For the Magistrate neglecteth some faults. *Phil. Melanct. lib. 3. Dial.*

The assumption is also false. For some Magistrates punish the same, and all ought so to doe.

All wise men are miserable.

Euery true Christian is a wiseman: Ergo.

Euery true Christian is miserable,

The Proposition is miserable. For a false adiunct is put a true adiunct, happie.

All the paines of the damned, ought to be suffered of Christ.

Desperation, is a paine of the damned: Ergo.

Desperation ought to be suffered of Christ.

The assumption is false. For desperation is not a paine, nor a cause thereof, but an adiunct consequent of the sinner that suffereth punishment from an inward cause, *id est*, his ownnesstones.

Papists.

Where Peter the Apostle dyed, the Bishop there is his onely Successour:

But in the citie of Rome Peter th^e Apostle died: Ergo

The Bishop of Rome is his onely successour.

Answer.

The Proposition is false, and the assumption also, for ought that can be prooued. Therefore he is rather the successour

cellour of *Paul*, then of *Peter*.

The determination of aining, and Canonickall Scripture, is not Papists. contained in the Scripture :

That determination is to be beleened by the Catholike faith, and is an article of the faith: Ergo.

Somethings to be beleened by the Catholike faith, and some articles of the faith are not contained in the Scriptures.

The Proposition is false. For it is contained in the Scrip- Answer.
tures partly expressely, partly by consequence.

What bookes are alleadged by the Fathers, they are Canonickall. Papists.

The bookes of Baruch, Maccab. are alleadged by the Fa- thers: Ergo.

All these bookes are Canonickall.

The Proposition is false. For *Aratus, Menander, Epime-* Answer,
nides, were alleadged by *Paul*, but they are not therefore
Canonickall.

He that entred into the house the doores being shut, his bodie Vbiquitaries.
is euery where :

But Christ so entred: Ergo.

Christ's bodie is euery where.

The Proposition is false, and reasonlesse.

Answer,

He that said this bread is my bodie, said, my bodie lyeth in Papists.
this bread:

But Christ said this: Ergo.

He said the other also.

The Proposition is sencelesse, & well beleeeming a Papist. Answer.

For whose faith Christ prayed, that it should not faile, their Papists.
faith could faile.

Christ prayed for the faith of true beleenrs: Ergo.

The faith of true beleenrs may faile.

I answer such sencelesse reasons are familiar with the Pa- Answer.
pists, who are deliuered vp into a corrupt iudgement.

If in the Church of Israell there was an high priest on earth, Papists.
then in the Christian Church there ought to be one high priest on
earth,

But in the Church of Israel there was one high priest on
earth: Ergo.

Answer.

I deny the consequence, or maior, for an vnlike example is brought for a like. It is a tallacy of a dissimilitude for a similitude. For the high priesthood in the Iewish Church was temporarie, and the Leuiticall priesthood also was a type of Christ, who being exhibited, and entred into heauen to appeare in the sight of God for vs for euer, the high priesthood must needs be abolished.

If euill oratours corrupt the common wealth, then eloquence is to be expelled out of the common wealth :

But euill oratours corrupt the common wealth : Ergo.

I deny the consequence. For that is put for a cause of corruption, which is not a cause. Eloquence is no cause of corruption, but the oratour abusing it.

Papists.

If many professing the reformed religion be euill, then the reformed religion (of Protestants) is euill.

But many professing the same are euill : Ergo.

Answer.

I deny the consequence. For the hypocrisie of some professours is no cause why the Gospel should be iudged to be euill.

C H A P. XII.

The Fallacie of foure termes.

THe answer to this kind of Fallacie is made by deniall of the Consequence, because the errour is in the forme not in the matter : therefore wee shew where the consequence lyeth.

Examples.

Vbiquitaries.
Foure termes
actually.

*The right hand of God is euery where,
Christs body sitteth at the right hand of God : Ergo.
Christs body is euery where.*

Answer.

I deny the Consequence. For heere are 4 termes expressed, viz. Christs manhood : to be euery where : the right hand of God : to sit at Gods right hand.

Homonymie,
idest, foure
termes poten-
tially.

*He that speaketh well is a good-man,
Euery skilfull Oratour speaketh well : Ergo*

Euery

Every skilfull Orator is a good man.

I deny the Consequence. For the third argument (spea-
keth well) is taken 1 naturally or commonly in the propo-
sition, and 2 artificially in the Assumption, for Rhetorically
or eloquently, which may be in euill, as in good things.

1 Physico, id est
communiter,
2 Technico, id
est, 4 isfualiter.

The Image of death is a picture without life.

Man without learning is the image of death: Ergo.

Man without learning is a picture without life.

I denie the consequence. Image of death, in the propo-
sition is taken properly; in the assumption tropically, name-
ly, metaphorically, 3 analogically, or comparatiuely.

He that hath a right hand, is corporeall,

God hath a right hand: Ergo.

God is corporeall.

3 Est Analogia
id est, analo-
gum quidem.

I deny the consequence. For there is an homonymie in
the terme (right hand.) In the maior it is taken properly, in
the minor, tropically, id est, metaphorically.

Number is an accident, viz. quantitate,

Three men are a number: Ergo.

Three men are an accident.

I deny the consequence. For [number] in the maior is
taken for 4 number numbering; in the minor for a 5 num-
ber numbered, or three persons numbered by that number.

4 Numerus nu-
merans.

Saul, and Iudas were reprobates,

Saul, and Iudas were elected: Ergo.

Some elected are reprobates.

5 Numerus nu-
meratus.

I denie the consequence. For there is an homonymie in
the word (elected.) In the assumption it is taken in the natu-
rall, or common signification, viz. appointed, the one to the
office of a king, the other of an Apostle. In the conclusion
it is taken spiritually, id est, ordained to eternall life.

He that is a man ought to regard humaine things,

A Christian man is a man: Ergo.

A Christian ought to regard humaine things.

I deny the consequence. [Humaine things] in the pro-
position signifieth generally all things pertaining to man
bodily, and heauenly: in the conclusion, transitory, and
earthly things only.

Whoſoeuer ſelleth oyle is a Merchants,

Euery flatterer ſelleth oyle: Ergo.

Euery flatterer is a Merchant.

I deny the conſequence. For there is an amphiboly in the phraſe, ſelleth oyle, in the propoſition it is taken properly, in the aſſumption, prouerbially, for to ſpeake pleaſing things.

He that loueth Chriſt keepeth the commandements,

But no man can keepe the commandements: Ergo.

No man loueth Chriſt.

I deny the conſequence. Keeping of the commandements, in the Maior is taken Euangelically, viz. to embrace with true faith the doctrine of Chriſt concerning remiſſion of finnes, to profeſſe the ſame, and to publiſh it abroad. In the Minor it is taken for Legall obedience.

Samofatenians.
Amphibolie of
Composition
and Diuiſion:
when words to
be ioyned are
diſioyned, and
words to be
diſioyned, are
conioyned.

If this be eternall life that we know the Father to be that only true God, and whom he hath ſent Ieſu Chriſt, then the father alone is that true God.

But the antecedent is true: Ergo.

I deny the conſequence. For here is an amphiboly. For the excluſiue particle (only) agreeth to (true God) not to (Father) (as the Samofatenians ſay) who is Father, Sonne, and holy Ghoſt, oppoſed here to falſe gods. So that the excluſiue terme (only) determineth not the ſubieſt, but the predicate. q. d.

The father, and Ieſu Chriſt whom he hath ſent, is that only true God.

Two and three, is euen and odde

Five is two and three: Ergo.

Five is euen, and odde:

I deny the conſequence. For two and three are taken in the the maior diſioynedly, in the minor conioynedly.

Papiſts.

Faith without workes iuſtifieth,

Faith without workes is a dead thing: Ergo.

A dead thing iuſtifieth.

I denie the conſequence. For theſe words (without workes) in the maior are ioyned to the predicate; thus; faith,

faith, without workes iustificieth. The Papiſts ioyne them to the ſubiect: thus, faith without workes, iustificieth. The ſyllogiſme contracted ſhewes the falſhood apparently; as,

Some dead thing iuſtifieth as faith without workes.

That which is more then three, is equall to three, and ſomething more:

But ſine is more then three: Ergo.

Sine is equall to three.

I deny the conſequence. For thoſe that are conioyned in the maior, are diſioyned in the concluſion. For (ſomething more) is left out.

No matter is forme,

Thou haſt matter: Ergo.

Thou haſt not forme.

Præna expoſitio.

I deny the conſequence. Matter, and to haue matter are two arguments.

What thou haſt bought, that thou haſt eaten,

But thou haſt bought raw meate: Ergo,

Thou haſt eaten raw meate.

I deny the conſequence. For in the propoſition (what thou haſt bought) ſpeaketh of the ſubiect eſſence, in the aſſumption, of the adiunct qualitie, or, it is no fallacie being rightly vaderſtood.

What thou haſt bought, that haſt thou eaten,

Thou haſt bought meat, which was raw: Ergo.

Thou haſt eaten meat, which was raw, id eſt, once raw, or raw when thou bought it, the adiunct raw being inserted to explicate, or deſcribe.

No ſickenſſe can be health,

Socrates is capable of ſickenſſe: Ergo.

Socrates cannot be healthfull.

*Mutatio conſi-
gatorum.*

I deny the conſequence. For the ſame argument is not here expreſſed by the ſame voyce, but by a coniugate which cauſeth two arguments: for euery coniugate is a ſymbol of a prime argument. Sickneſſe is an abſtract: capable of ſickenſſe, a concrete.

Euill is to be eſchewed,

There *Mutatio Caſus.*

There is knowledge of euill: ergo.

Knowledge is to be eschewed.

I deny the consequence. For the same terme being vsed in diuerse cases causeth diuerse arguments.

Fallacia plurimum interrogatiuum.

Sauosathians.

All worship of God in the Church instituted without expresse commandement of God, is false worship:

Inuocation of the Saints, and of the Trinitie is a worship in the Church, instituted without the expresse commandement of God: ergo.

The inuocation of Saints, and of the Trinitie is false worshippe.

The proposition is true. The assumption hath many interrogations or questions of diuerse reason and sence. The first member of inuocation of Saints is true, *id est*, false worship: the later of the Trinitie, is false. For it is instituted in the Church by expresse commandement of God: *Ergo*, tis not false worship.

Fallacia a dicto secundum quid ad dictum simpliciter.

To this fallacie of foure termes belongs the fallacie, *a dicto secundum quid, ad dictum simpliciter*. viz. when in one premitte a terme is vsed with respect, restraint, or limitation; in the other simplic, absolutely, or generally.

To this paralogisme we answer by distinction or limitation, shewing in what respect, and how farre forth it is true, and wherein false: as,

Whatsoeuer is repugnant to the law of God, is sinne,

Our whole nature is repugnant to the law of God: ergo.

Our whole nature is sinne.

I distinguish of (whole nature.) In respect of the substance thereof, it is not repugnant to the law of God: in respect of the depraued qualitie or corruption thereof it is repugnant.

Whom God hath called, he hath iustified,

But he hath called Iudas, Simon Magnus, &c, ergo.

He hath iustified them.

I distinguish. Those that are effectually called, are Math. 13. 47. also iustified, not all that are: generally illuminated.

He

He that is lesse then the father, is not equall to him.

Christ is lesse then the Father : ergo.

I distinguish. Christ is lesse then the Father according to his humaine nature onely. He is not lesse in regard of substance, or substantiall perfection : but lesse. 1. in respect of the occultation of the Dentic in state of humiliation. 2. in respect of the office of a Mediatour, which he performeth to the father for vs.

He that hath left the world, is not in the world :

Christ hath left the world : ergo.

Christ is not in the world.

I distinguish of the terme (left) Christ hath left the world according to his finite nature, which is limited, not according to his Godhead, which is without limit.

Terminum relinquere finis est nature.

That which is new, is not old,

The law of loue or charitie is new : ergo.

The law of charitie is not old.

I distinguish of the terme (new.) It is new, not absolutely, but in respect of the repetition thereof; and of the impellent cause, which ought more to stirre vs vp, *id est*, that wonderfull humilitie, and loue of Christ, which he would haue to be a patterne for vs.

That which stirreth vp sedition, is against humaine societie,

The Gospell, stirreth vp sedition: ergo.

The Gospell is against humaine societie.

I distinguish of the argument (raiseth vp sedition.) The Gospel of it selfe, and of it owne nature worketh reconciliation, and peace; but by accident, or preternaturally it occasioneth sedition.

Euery man as he is man, oweth obedience to the law for himselfe,

Christ is man: ergo.

Christ as man ought obedience to the law for himselfe.

I distinguish of (man.) He that is man for himselfe, as he is man, oweth obedience to the law for himselfe, but Christ was not man for himselfe.

The flesh of Adam was sinfull,

The flesh of Christ was the flesh of Adam: ergo,
I distinguish. The flesh of *Adam* is sinfull, not of it selfe,
or in respect of the substance, but in respect of the corruption
thereof.

*They that indeavour to take away strife, doe rightly, and
godly:*

*The Papists seeking to stablish onely one religion among
Christians endeavour to take away dissention, and strife.*

Ergo, the Papists doe rightly, and godly.

I distinguish the major. To take away dissention to a right
end, and in a good manner agreeable to godlinesse, and Christian
charitie, is good and godly: but to take away dissensi-
on, neither to such an end, nor in such a manner is quite re-
pugnant to godlinesse; as the Papists wh^o ming'le heauen
and earth together by sword, fire, poison, tumults, seditions,
to make a profitable peace for themselues, by other mens
miseries, and destruction: that is neither to any good end,
nor in any good manner.

No man inlightened with the true light, is a reprobate:

*Euery man that commeth into the world, is inlightened with
that true light: ergo,*

No man is a reprobate.

I distinguish of the major. None inlightened with the
light of sauing faith proper to the Elect, is a reprobate: but
generall illumination saueth not.

*If the will of man be gouerned by the vchangeable will of
God, man willeth not freely:*

But the will of man willeth freely, ergo,

*It is not gouerned, and moued by the vchangeable will of
God whether he will.*

I distinguish of the major. The will being so moued, and
and gouerned of God doth not will freely, if it willeth with-
out deliberation, and choice of it selfe, and without its owne
proper and selfe-motion: but if being so gouerned, and mo-
ued of God it willeth with deliberation, proper choice, and
selfe-motion, then the consequence is false. For it is both
gouerned,

gouerned, and moued of God as pleaseth him, and yet wil-
leth freely.

*All ignorance is sinne,
In Christ there was ignorance: ergo,
In Christ there was sinne.*

I distinguish of the terme (ignorance.) Priuatiue
tiue ignorance, which is of those things that one may and
ought to knowe is sinne: but negatiue ignorance, which is
of those things that we are not bound to knowe, neither by
nature can know is not sinne.

*What I am, thou art not,
I am a man: ergo,
Thou art not a man.*

Diogenes.

I distinguish of the major. What I am, *i*, indiuidually and
in my selfe, thou art not, is true. What I am, *i*, generally, *viz.*
a man thou art not, is false.

*Whatsoever thou hast not lost, thou hast,
But thou hast not lost a thousand pound: ergo,
Thou hast a thousand pound.*

I distinguish of the major. Whatsoever thou hast not
lost, hauing it before, that thou mightest loose it, is true, o-
therwise false.

He that saith thou art a liuing creature, saith true.

*He that saith thou art an asse, saith that thou art a liuing
creature: ergo,*

He that saith thou art an asse saith true.

I distinguish. Liuing creature is to be limited, and restrai-
ned to man, and so the minor is false. Again, it is a fallacie
of all the Axiomes affirmed in the second figure. For the
words grammatically, and logically placed are thus.

He saith true, that saith thou art a liuing creature.

*He that saith thou art an asse, saith that thou art a liuing
creature: ergo,*

*If the Church be the foundation, and pillar of the truth, Papists,
then the authoritie thereof is greater, then of the Scripture:*

But it is the pillar of the truth, ergo,

I distinguish of the terme (pillar of the truth) it is saide to

360 *The fallacie of the third argument.* Chap. 13.

be the pillar of the truth, as the holy Ghost worketh by certaine, and infallible testimony in the mindes and hearts of the Elect; and as the Church is a keeper of the holy Scriptures committed to it, and as it instructeth, informeth, and teacheth other people the wisdom, and will of God that are without the Church.

CHAP. XIII.

The fallacie of the third argument.

THe answer to this fallacie is made by deniall of the consequence.

Examples.

*All the Apostles are twelue;
Peter, and Iohn are Apostles: ergo,
Peter, and Iohn are twelue.*

*Is left, whole
number, or
company.
See, 1. Booke
chap. 53.*

I denie the consequence. For this word (all) being here an essentiall part of the third argument in the proposition, is left out in the assumption. Also, 1 all, signifieth 2 collection, therefore it is not a bare signe of vniuersalitie.

*What thing thou hast bought, thou hast eaten,
But thou hast bought raw meat: ergo,*

I denie the consequence, For the affection of the argument is changed. In the proposition it signifieth substance, in the assumption, qualitie. Also more is assumed in the assumption, then was propounded in the proposition, which should be thus.

What raw thing thou hast bought, thou hast eaten, and then it is false.

CHAP. XIII.

The fallacie of a false conclusion.

THe answer to this fallacie, is also made by deniall of the consequence.

Examples.

Examples.

This man, is a scholer,
This man, is great: ergo,
This man is a great scholer.

I denie the consequence. For the third argument (this man) entereth into the conclusion, which should be thus; *Ergo*, some man is a great scholer. Againe, here is an homonymie in this word (great.) For greatnesse, is an adiunct to qualitie as well as to substance, or matter. If it be vnderstood to substance or body, there are foure termes. In the minor it signifies great in body, in the conclusion, great in learning.

Euery pledge is to be restored,
Weopens are a pledge: ergo,
Weopens are to be restored to a mad man.

I denie the consequence. For more is concluded then is proued, because the terme (mad-man) is added.

Iniust things displease God,
In gouernments there be many iniust things: ergo,
Gouernments displease God.

I denie the consequence. For lesse is in the conclusion, then in the premisses. For it should be thus: *Ergo*, in gouernment many things displease God. Here is also change of cases, whereof arise foure termes; gouernments, displease God, iniust things, in gouernments.

He that differeth not from a beast, is diuerse from the son of Sophroniscus,

Socrates is not diuerse from the sonne of Sophroniscus: ergo, Socrates differeth not from a beast.

I denie the consequence. For the negation (not) which is in the assumption, is left out of the conclusion, which should be thus; *Ergo*, not *Socrates* differeth not from a beast.

But to bring these equipollent speeches to the plaine phrase.

He that is the same thing with a beast, differeth from the sonne of Sophroniscus,

Socrates differeth not from the sonne of Sophroniscus,
Ergo,

Socrates is not the same thing with a beast.

More plainly.

He that is a beast, is not the sonne of Sophroniscus,

Socrates is the sonne of Sophroniscus: ergo, or thus,

No beast, is the sonne of Sophroniscus,

Socrates is the sonne of Sophroniscus: ergo,

Such a phrase of speech, which often causeth ambiguitie,
is this allo.

Cc. No barking creature differeth from a dogge,

La. Every man differeth from a barking creature: ergo,

Rent. No man differeth from a dogge.

I denie the consequence. For in the proposition there be
two negations (no) and (differeth) which make an affirma-
tion, q. d.

Every barking creature is a dogge,

No man is a barking creature: ergo,

No man is a dogge.

The assumption is here irregularly negative in the first fi-
gure, because it is reciprocally. See, 3. Booke chap. 10.

He is either learned, or not learned,

But he is learned: ergo,

He is not learned.

I denie the consequence. For (not) is left out of the con-
clusion which should be thus: *Ergo, he is not learned.* See
3. Booke, chap. 17.

CHAP. P V.

A fallacie of the first figure.

Examples.

Some lining creature is reasonable,

Every beast, is a lining creature: ergo,

Every beast is reasonable.

I denie the consequence. For the proposition in the first
figure

V. Booke. *The Fallacie of the 2. and 3. figures.* 363

figure is neuer particular.

Every man is a living creature,

No horse is a man : ergo,

I denie the consequence. For the assumption is not negative in the first figure, although by vertue of reciprocation it directly concludeth.

Whatsoever is in my house, is in the towne,

There is but one table in my house: ergo,

There is but one table in the towne.

I denie the consequence. For the assumption is here also denied: for those particles, onely, alone, but one, are exclusive or negative particles.

CHAP. XVI.

A Paralogisme of the second figure.

Some capitall crimes are punished with death,

Adulterie is not punished with death : ergo,

Adultery is not a capitall crime.

I denie the consequence. For the proposition in the second figure is neuer particular.

Whatsoever iustifieth, pleaseth God,

Good workes please God: ergo,

Good workes iustifie.

I denie the consequence. For of both premisses affirmed in the second figure nothing is concluded, vnlesse there be a reciprocation, or rather a crypsis in some premisses, which being conuerted, it shall be a syllogisme of the first figure.

CHAP. XVII.

A Paralogisme of the third figure.

Every man is reasonable,

Every man is a living creature: ergo,

Every living creature is reasonable.

I denie

364 *Paralogismes of 1. and 2. Connexives.* Chap. 18.

I denie the consequence. For the conclusion is neuer generall in the third figure.

*A man is a living creature,
A man is not a beast: ergo,
A beast is not a living creature.*

I denie the consequence. For the assumption is not negative in the third figure.

CHAP. XVIII.

Paralogismes of the first Connexive.

Fallacia consequentis.

IF Bishops may erre, then the people haue no certaine grounds to build vpon,

*But Bishops cannot erre: ergo,
The people haue certaintie.*

I denie the consequence. For the antecedent is taken away to take away the consequent, contrary to the rule of the first Connexiue, the Connexiue propolition neither being reciprocall, nor hauing impossible condition. The minor is also false.

*If man be a Lion, he hath sence,
But he is not a Lion: ergo,
He hath not sence.*

I denie the consequence, as before. This Paralogisme is like to a syllogisme of the assumption denied in the first figure: as,

*That which is a Lion hath sence.
A man is not a Lion: ergo,
A man hath not sence.*

CHAP. XIX.

Paralogismes of the second Connexive

IF he feareth, then he flyeth,
*But he flyeth: Ergo,
He feareth.*

I denie the consequence. For the consequence is assumed to affirme the antecedent, there being no reciprocation, contrary to the rule of the second Connexiue.

A positione consequentis ad positionem antecedentis non valet consequentia sine reciprocatione. This fallacie is like to a syllogisme of all the parts affirmed in the second figure: as,

He that feareth, flieth,

But he flieth, Ergo,

He feareth.

If every living creature be unreasonable, then is man unreasonable.

But no man is unreasonable, Ergo,

No living creature is reasonable.

I denie the consequence. For a generall consequent is here generally, (not specially) contradicted in the assumption.

If a man be reasonable, some living creature is reasonable.

But some living creature is not reasonable, Ergo,

Man is not reasonable.

I denie the consequence. For a particular consequent is particularly contradicted (not generally) in the assumption. See, 3. Booke, chap. 14.

CHAP. XX.

Paralogismes of disjunctives.

HE is either an upright man or a double dealer. Ergo. 1. Disjunctive.

He is a double dealer.

I denie the consequence. For the position of the one part without remouuall of the other in a disjunctive concludeth nothing.

A Lion is either a living creature, or not a man,

But he is not a man: Ergo,

He is not a living creature.

2. Disjunctive.

I denie the consequence. For in the proposition of the second disjunctive all the parts are to be affirmed.

A a a.

Either

Either two men can doe it, or one cannot,

But one cannot: Ergo.

Two cannot doe it.

I denie the consequence, as before.

A man is either a living creature, or every living creature is unreasonable.

But man is a living creature: Ergo.

Every living creature is unreasonable.

I denie the consequence. For a speciall contradiction be put in the conclusion.

Thus fare of the kinds of Paralogismes, and of direct solution, or answer.

CHAP. XXI.

Of indirect solution, or answer.

Indirect solution, is when we answer obliquely, not shewing directly the fault, or fallacie.

It is directed either to the thing, or to the person.

It is indirectly answered to the thing two ways.

1. By retorsion.

2. By shewing the inconsistency or contradiction of our aduersaries speeches.

An answer by retorsion is the returning or rebounding of the aduersaries blowes as it were vpon himselfe, or to beate him with his owne dagger.

Retorsion is made two ways.

First, when we shew that the argument brought by our aduersarie maketh for vs, not against vs, and ouerthroweth that same conclusion, which he would proue by it.

Examples.

Ob. *Christ is the first begotten among the creatures: ergo.*

Christ is a creature.

Ans. Nay rather, because Christ is the first begotten among the creatures, therefore he is not a creature.

Ob. *The body of Christ is every where, because it is eaten in the supper.*

Ans.

Biaison, i. violentum, inuersion, conuersion, reuerberation.

Arrians,

Answer. ^r

Vbiquitaries.

Ans. Nay rather it is not euery where, because it is eaten Answer.
in the supper. For we see it to be eaten sacramentally, or spi-
ritually onely.

Ob. *Aguest of Spiridion a godly Bishop, said, that he would* Superstitious
not eate flesh, because he was a Christian. ones.

Ans. Yes, said the Bishop, eate flesh, because thou art a Answer.
Christian, and feare not superstitions.

Ob. Thou art not worthy of bread, or grace, because *Mag. 15. 26. 27.*
thou art a dogge.

Ans. Yea, because I am a dogge, the crummes of bread Answer,
cast vnder the table, to dogges are due to me,

Ob. Faith, hope, and charitie are perfect in this life: *Ergo.* *Papist. Bellar. li.*
Imputation of Christ righteousnesse is not necessary. *4. de iustif. c. 13.*

Ans. Nay rather because faith, hope, and charitie are *li. 3. de pent. c.*
perfect in this life, is the imputation of Christs righteous- *c. 23.*
nesse necessarie; for this perfection stands in Gods accepta-
tion onely for Christ, who is wholly ours, and not in our
owne performance, as you meane. Againe, this argument
seemes to be fetched out of *Aristotle*, as most of your argu-
ments are.

2. Retorsion; is made when wee shewe that the prooffe
brought by our aduersarie maketh against his other positi-
ons, opinions, and doctrines.

Ob. Peter was at Rome; because he writ letters from *Babi. Iesuits.*
lon which was *Romz*, *1. Pet. 5. 13.*

Ans. Then, if Rome be *Babilon*, by your owne confes- Answer.
sion, Rome shall be the seate of Antichrist, *Ren. 17.* Which
Francis Riber a the Iesuite a Spaniard, speaking on that place
confelleth, viz: That the same Rome shall be the sea of An-
tichrist.

Secondly, it is indirectly answered to the thing, by shewing
the inconstitence and contradiction of our aduersaries spea-
ches.

Examples.

Ob. In the sacrifice of the masse, Christ is not crucified a- Papists.
gaine, because it is an vnbloody sacrifice.

Ans. To be a sacrifice, and to be without blood, is a Answer.
vaine, trifling and contradictious speech.

Obiect. Although a man may keepe the whole law, yea and doe more then keepe the whole law, as by single life, voluntarie pouertie, &c, [*but too good is starke naught*] yet no man must presume to assure him of the remission of his finnes, and iustification in particular [*because he is too good*] for the Scripture reueales no such thing [*as the supererogatorie, or ouer many good workes you speake of*] [to any man [*not so much blind ones as you are belike*]] but he must hope and conjecture the best for so the diuells doe, and so doe you. *Your hope is like your faith, and charitie. Your faith is falshood, and lies: your hope altogether comfortlesse, and dispairefull.*

The summe of all this is.

Foolish bab-
ling.

A man may doe all, and more then the law requires. and yet haue no assurance of the remission of his finnes. *You say euen true indeede, for there is no abutting, nor bounding out of men by their countrie, towne, house, name &c. In the Scriptures as is in leases, and other writings; therefore no man can haue assurance of remission of his owne finnes.*

But I pray you, how doth your Pope, so certainly conclude from the Scriptures, that he is Christs Vicar, that he cannot erre, that he is a God, that he is holy by Peters holinesse, that the Romish Church is the Catholike Church, that that is Scripture only, which he maketh to be Scripture: &c. All which things are most certaine, and as sure as the Gospell? Doubtlesse by some spirit of diuination.

Iesuits.

Obiect. It is very absurd to teach that one man is iustified by another mans inherent righteousness: *Ergo.*

We are not iustified by the imputatiue righteousness of Christ but by inherent righteousness.

Answer.

1. *Answ.* The Iesuites are very absurd to contradict themselves, for they teach that the Pope is holy, by *Peters* holinesse. If *Peters* holinesse may be imputed to the Pope, then Christs righteousness, which was our Mediatour, may much more be imputed to vs, seeing that the Scripture termeth him our righteousness, and our sinne. *But Peter is now where termed (I thinke) the Popes righteousness, and his sinne.*

That *Peters* righteousness is imputed to the Pope, that is confirmed.

confirmed by Pope *Symmachus*, *Sedes Apostoli Petri papam sanctum facit*, id est, *Peters* leamaketh the Pope holy [*It is not Peter, but his see that sanctifieth the Pope*]

Againe, the Pope may sell the ouerplus workes of the Saints, and sufferings of the martyrs, yea, and of Christ, of the Virgin *Mary*, &c. Also, to them that are defectiue in good workes, and stand in neede of other mens helpe. Now I demand, how doth the Pope deliuer these workes, and sufferings but by imputation?

2. *Ans.* It is no more absurditie to teach, that we are counted or made iust by Christs inherent righteousnesse imputed to vs, then to teach, that he was counted, or made sinne for our inherent sinnenesse imputed to him. Which mutuall translation of his righteousnesse to vs, and of our sinnes, to him, is the very forme of iustification.

Bellarmino. It is altogether requisite to iustification, that a man beleue certainly, not onely generally the forguenesse of sinnes to the truly penitent, but also that the sinnes of a mans selfe beleeuing, are for Christ by faith forgiven.

In the same chapter, he saith, no man can haue the certainty of his faith concerning his owne righteousnesse, and remission, without speciall reuelation. [*In stead of assurance, a fearefull expectation of vengeance tormenteth you Iesuits, because you know you resist the truth against your consciences*]

Cleophas *Disfelmayre* saith, that the Pope is Antichrist. His words are these. This vaine, Antichrist, signifieth him, which in this earth is the Vicar of Christ, or else him, that in one or other matter is opposit to Christ. [*Such were the Heresies the forerunners of Antichrist*] I assume.

But the Pope is Christs Vicar in earth, and his religion clowded of the old heresies: *Ergo*.

The 2 Pope is Antichrist.

The same *Cleophas* againe denyeth the Pope to be Antichrist, and thinketh that rather the Turke, and 3 *Luther* are Antichrists. [*Yea and your foundation for this is very firme*]
viz.

1 In tract. suo demonstrat. 1. de nomine Antichristi.

2. *Auent.* lib. 5. lib. 7. lib. 8.

3. But the marks of Antichrist in the Scriptures, and Fathers agree most evidently to the Pope. But your eyes are blinded by the God of this world.

An Antipope is Antichrist.

Luther is an Antipope: Ergo.

Luther is an Antichrist.

Your Maior is most certaine. For the Pope is indeede at least equal to Christ, that is most certaine. For Pope *Libertinus* denied Christs Godhead; and *Felinus* saith, that the Pope is a god, because he cannot erre. *Ergo*, the Pope is god, so is not Christ. [Here is Christ crucified betwene two thieues] The Pope is a god indeede, *viz.* of this world and head of all reprobates, a *Iudas*, and a *Simon Magus* a tyrant, a wolfe, a lupiter.

*Auent in an-
naltib. lib. 2. de
Papa Nicol.*

Thirdly, retorsion is made by controbiection. *viz.* when the obiection is not answered, but a stronger, and more forcible is propounded: as,

Examples.

This coyntment might haue beene sold, and given to the poore.

*Iudas.
Math. 26.*

Ans. The poore you haue alwaies with you, but me you haue not alwaies.

*Libertine.
Rom. 5. 20.*

Obiect. If that as sinne aboundeth, grace doth much more abound, then we may liue in sinne.

Answer.

But sin abounding grace doth much more abound: *Ergo.*

Ans. Nay rather we must not continue in sinne, because we are dead to sinne. *Rom. 6.*

Rom. 6. 14.

Libertine.

We shall not be punished for sinne; because we are not vnder the law, but vnder grace.

Answer.

Ans. Know ye not to whom ye yeld your selues seruants to obey. his seruants yee are to whom yee obey? &c. q. d.

If we be vnder grace, then we must be obedient seruants to Christ, who came to establish the law, and to informe vs rightly in it.

Libertine.

It is iniust to hang a thiefe, seeing that there is no comparison betwene life, and goods.

Answer.

Ans. Yea rather it is iniustice for no man to be sure of his goods, or of life, and common wealths to be viterly destroyed, for want of hanging a few thieues.

Thus much of indirect answer to the thing.

CHAP.

CHAP. XXII.

Of indirect answer to the Person, called Personall Solution.

A Personall answer, is such a solution of a captious syllogisme, as is directed to the person of our aduersarie.

This Solution, or answer is made. 1. By regeſtion. 2. By eleuating the obiection. 3. By digression.

Regeſtion is made foure waies.

CHAP. XXIII.

Regeſtion made by compensation of like obiection.

FIRST, regeſtion is made by compensation of equall obiection against our aduersaries, whereby he is as strongly tyed as he would haue bound vs.

Examples.

Obiect. Peter said, behold here are two swords: *Ergo.* Papists.

The Pope hath power both of the spirituall, and temporall sword.

Ans. That is enen as one should say, behold here is a staffe in the corner: *Ergo,* Caesar shall vanquish Pompey. Answer.

Obiect. There is no expresse commandement of Christ Anabaptists, concerning the Baptisme of infants: *Ergo,*

Infants are not to be baptized.

Ans. That is all one as to say, there is no expresse commandement concerning the Baptisme of women, and admission to the Lords Supper: *Ergo,* Women are not to be baptized, and admitted to the Lords Supper. Answer.

The hypocriticall Clergie of Ierusalem thus argue against Christ. Math 21. 23.

Whoſoeuer hath lawfull authority to teach, he hath commandement, & authority from the high-priest, & his Colledge. Pharisees.

But thou hast no commandement, and commission from the High-priest, and his Colledge: *Ergo,*

Thou

Answer.

Thou haſt not lawfull authoritie to teach.

Anſw. He that hath lawfull authoritie to Baptize, hath commandement and commiſſion from the High prieſt, and his Colledge:

John the Baptiſt had not commaundement, and commiſſion from the High-prieſt, and his Colledge: *Ergo.*

John the Baptiſt had not lawfull authoritie to Baptize.

Now if you cannot ſay, *John* did not lawfully Baptize; neither can you ſay, *Ieſus* of Nazareth doth not lawfully teach.

Papists.

Obiect. There ought to be one Paſtour of ſeueraill Churches, *Ergo*, there ought to be one Paſtor (the Pope) of all Churches.

Answer.

Anſw. That is as if one ſhould ſay, the members of euery mans bodie are vnited to one head: *Ergo*, the bodies of all men ought to be vnited to one head.

Ieſuits.

The Ieſuits ſay, one Maſſe prieſt is better than twentie predicables. (they meane preachers)

1 *Quæſt.* my
priest.

Answer.

Anſw. The Ieſuits are no predicables, nor their Maſſe-prieſts, for they be Equiuocals. Neither are they in the predicaments, for they be Priuatiues. Neither are they in the twelue articles, nor in the tenne commandements, for they are Eſauuites. Their commandements are the rules of 2 *Ignatius Loiola.*

2. An Atheiſti-
call bloody
ſouldiour the
firſt father of
the Ieſuits.
Regular obedi-
ence is preſer-
red before
Baptiſme, and
the comman-
dements, a-
mong the Ie-
ſuits,

Hitherto belongeth the ſhepherds contention in *Virgil.*
ſeſt. 1. Booke. cap. 39.

CHAP. XXIII.

Regeſtion by compenſation of a ſtronger obiection.

Secondly, regeſtion is made by compenſation of a ſtronger obiection.

Examples.

Worldlings.

Obiect. That profeſſion, which is contemned, and hated of the world, is to be auoided.

But

But the ſincere profeſſion of Chriſtian religion, is contemned and deſpised of the world : *Ergo.*

That profeſſion is to be auoided.

Anſw. I grant the aſſumption. But I oppoſe the ſeuere commandement of God (who can caſt both ſoule and body into hell fire) whereby we are bound to this profeſſion. Therefore the contempt, and hatred of the world ſhould be no let, or offence to vs. Answer.

Obiect. Whatſoeuer ſtirreth vp perſecution in Churches is to be ſhunned. Selfe-louers, & worldlings,

The free confeſſion of Euangelicall truth ſtirreth vp perſecution : *Ergo.*

Such confeſſion is to be ſhunned.

Anſw. I grant the aſſumption. But this free confeſſion is, not to be omitted for that cauſe. For the commandement and glory of Chriſt is deerer to vs then our liues. For hee, that for feare of perſecution denyeth Chriſt, is not worthy of Chriſt. Answer.

Obiect. Rom. 9. 19. Thou wilt ſay vnto mee, why doth hee yet finde fault? for who hath reſiſted his will? Curioſitie in Gods ſecrets.

Anſw. Nay but oh man who art thou, that replieſt againſt God? Shall the thing ſay to him that formed it, why haſt thou made me thus? Answer.

Obiect. It is no where written in the new Teſtament, that children were baptized : *Ergo.* Anabaptiſts

Children are not to be baptized.

Anſw. But it is written, that the promiſe of Grace belongeth to infants : *Ergo.* Answer.

Infants being within the couenant, are to be baptized.

Obiect. Mark. 7. 5. Why doe not thy diſciples walke according to the tradition of the Elders? But eat bread with vnwaſhen hands? Phariſees.

Anſw. Verſ. 7. 8. 9. Why doe yee reieſt the commandements of God to obſeruing your owne traditions? Answer.

Obiect. Ioh. 8. 4, 5. Maſter, this woman was taken in adulterie in the very act, whether ſhall ſhee be ſtoned to death according to Moſes law, or no? Phariſees.

Answer.

Anſw. Verſ. 7. Let him that is without ſinne, caſt the firſt ſtone at her.

Papiſts.

Obiect. Among the Goſpellers there be many Epicures and prophane perſons, yea the Proteſtants are of no religion.

1. Tim. 4. 1. 2. 3.

Anſw. But the Romiſh Synagogue exceedeth the heathen in Idolatrie, Superſtition, and all kinde of abominations. Their Church is founded on doctrines of diuels, all manner of deluſions, and lying wonders, treaſons, bloodſhed, burnings, poiſonings, maſſacrees, and of all kinde of cruelties, and is ſo maintained. Whoore dome is more lawfull then marriage, buggerie is but a trick of youth, &c. And couetouſneſſe which is idolatrie, and ought not once to be named among Chriſtians, is the life of their worldly Synagogue.

C H A P. XXV.

Regeſtion by obiection of authoritie.

THirdly, regeſtion is made by obiection of authoritie, which the aduerſarie chiefly magnifyeth, or ought moſt to magnifie, when we haue to deale with one that is rather perſwaſible by mens authoritie, then by reaſon, or by Scripture.

Papiſts.

Obiect. A cuſtome eſtabliſhed by the authoritie of the Church, is to be retained:

But the communion of the Laity vnder one kinde, *i. eſt.* bread without wine, is a cuſtome eſtabliſhed, &c. *Ergo.*

It is to be retained.

Answer.

Anſw. I deny the major, by authoritie of the canon law, wherein, *Diſt. 8. cap. 4.* it is alleadged out of *Auguſtine*, when the truth is manifeſted, cuſtome muſt give place to truth. [*But truth in the Antichriſtian Synagogue muſt not be manifeſted.*] Alſo, let no man preferre cuſtome before reaſon, and truth: becauſe reaſon, and truth doe alwaies exclude cuſtome. And *chap. 5.* out of *Gregorie*, If peradventure you oppoſe

oppose cuſtome, it is to be conſidered what our Lord ſaith, *I am the truth, and the life.* He ſaid not, *I am cuſtome,* but truth. And indeede to uſe the words of Saint *Cyprian*, Every cuſtome though ancient, though common, is to giue place to truth, and uſe contrarie to truth is to be aboliſhed.

Concerning the aſſumption. This communicating vnder one kinde, is the cuſtome of a falſe, and Apoſtaticall Church, and contrarie to the truth of the Goſpel, and therefore to be aboliſhed; yea the Pope deſerues to be nayled on the pillorie for this Sacriledge.

He that dare be bold to adde, or diminifh from the Inſtitution, and outward ſignes; will be alſo as bold to Alter & diſtort the right meaning of the words, (this is my body) at his pleaſure. And he that will make himſelfe the maker of his maker; will alſo be the teacher of his teacher. God preferue vs from this maker, and this teacher.

Obiect. Peters ſea maketh the Pope holy.

Ieſuits.

Anſw. The Canon law diſtinct. 40. laſt chapt. ſaith, The chaire maketh not the Priſt, but the Priſt the chaire, the place ſanctifieth not a man, but a man the place. Notevery Priſt is holy, but an holy man is a Priſt. Therefore.

The Sea of *Peter* is rather deſi'd with the Popes diuellifhneſſe, then he ſanctified by it.

Obiect. The Pope cannot erre, *Ergo*, he muſt be beleueed Papifis. ſimply vpon his bare word.

Anſw. But *Alphonſus de Caſtro lib. 1. cap. 2. Contra hereſin*, ſaith, The Pope may be an heretike, and teach hereſie.

Gregorius de valent. Analyſ. part. 8. The Pope may priuately [*Ergo*, publiſely alſo, if hee bee ſuffred] fall into manifeſt hereſie, and enforce the ſame alſo vpon others.

Pope *Leo*, 10. ſaid to Cardinall *Bembus*, *O Bembus what great wealth hath this ſable of Chriſt brought vs?*

O vile Hell-hound, full of all ſubtiltie, the fiſt begotten of the diuell, how great multitudes haſt thou deuoured both bodie, and goods (O *Leuiathan*) and caſt downe their ſoules into the lake of fire and brimſtone.

1 He meaneth the glorious Goſpell of Chriſt.

Nich. papa.

diſt. 21.

Conciſly conſtant.

ſeſſ. 41.

Pope *Marcellinus* burnt frankincenſe to Idols.Pope *Iohn 23.* held that there was no eternall life, nor other life after this, and obſtinately maintained that the ſoule died with the body, as beaſts doe.Pope *Engenius 4.* was pronounced an heretike and a ſchiſmaticke, becauſe he publiſhed ſchiſmaticall, and hereticall doctrines, which he called his definitive ſentence.Pope *Honorius* was an Eutychian heretike,Pope *Liberius* was an Arian, and denied Chriſts Divinitie.

Hence I frame this Ieſuiticall ſyllogiſme.

*He that offereth ſacrifice to diuels, that denies the immortalitye of the ſoule, that is an heretike, that termeth the Goſpell a fable, that denieth the Godhead of Chriſt, cannot erre.**But the Pope doth this: Ergo.**The Pope cannot erre, [no not from errorr.]*To this the Ieſuits will anſwere, that the priuate, and bare Pope may erre, but being dreſt vp, and hung about with his geares [like an horſe to the warrs, *Sathans warres*] and other circumſtances [the *Cardinals*] id eſt, lawfully aſſembled in his Conſiſtorie, he cannot then erre. [And why? *becauſe the 1 hangers are hung cloſe vpon the hinge. For when the doore, and hinge are ſeuered there can be nothing done, neither opening, nor ſhutting.*1 *Cardinalis*, of *cardo*.

Car. Ru. ſeſſ.

Neapol.

Theſe fellows (I thinke) are the Popes poſthorſes.

*So that this infallibilitie, or not erring is a certaine harmony of theſe ſacred conſpirators.*Ob. The Pope may alter the forme of the Sacrament deliuered by the Apoſtles. The Pope may iudge, and determine againſt *Pauls* Epistles. The Ieſuite *Fabritius* ſaide, it is beto expell *Pauls* Epistles out of the Church, then to reade them [much more to expound them] with the danger of the Romiſh ſea. [So one of your chickens ſaide, that if it were not for that *keane* *Paule*, they would deale well enough with vs.]2 *Archiep. Flor.*

par. 3. ſum. ſit.

12. cap. 6. 7. and

22.

3 *Hofſienſis* conſil. trid. ſeſſ. 5.

cap. 2.

The Pope an euill and dangerous beaſt to ride on.

2 The Pope may take away all things, and not altogether. Alſo, the Pope may inſtitute new religions. The Pope 3 may diſpenſe againſt the whole ſtate of the Church, and if the Pope carry whole troupes, and heapes of ſoules to hell with

with him [*on his backe like an Elephant*] no man ought to ſay what doeſt thou? [*but I would ſay, whether goeſt thou? and let him goe to hell by himſelfe.*]

Anſw. Pope *Urban* *queſt.* 25. *chap.* 1. ſaith, whereas Answer.
Chriſt, or his Apoſtles, and the fathers following them haue determined any thing, there the Pope cannot make a new law, but muſt confirme that which hath bene taught, otherwiſe he erreth.

Pope *Zoſimus queſt.* 25. *cap.* 1. ſaith, the Romiſh ſea hath no authoritie to decree or change any thing againſt the ordinances of the fathers.

Pope *Symmachus diſtinct.* 10. *cap.* 2. ſaith, It is not lawfull for the Emperour, or any that is godly to preſume at all againſt the diuine commaundements, nor to doe any thing that is againſt the rules of the Euangelists, Prophets, or Apoſtles.

Thomas in ſumma ſua part 3. *art.* 6. The Church is founded in the faith, and in the Sacraments; therefore the miniſters of the Church cannot decree new Articles of faith; or remove thoſe that are inſtituted, which prerogatiue belongs to Chriſt onely, who is the foundation of his Church. *Contra. conſil. triſid. ſeſſ. 5. cap. 2.*

Gerson de viſ. ſpir. lect. 2. *corol.* 7. They are madde that ſay, it is in the power of the Pope, Councell, or Church, to change the traditions giuen by the Apoſtles and Euangelists.

So *Francis de Zabarell*, in *traict. de ſedando ſchiſmate pont.* *cap.* 25. *queſt.* 1. ſaith that in doing ſo the Pope giues not ſentence, but erreth.

Ob. *Bellarmino* ſaith, It is better to burne then to marrie. *Bellar lib. 2. de Monach. cap. 30.*
Alſo, ſhe that marrieth after her vow is worſe then a fornicator.

Pope *Calixtus*, and *Innocent.* 2. Matrimonie contracted after a vow is to be diſſolued.

Anſ. *Paule* is to be believed before *Bellarmino* who is but a *1. Cor. 7. 9.*
Jeſuite the Popes veſſall, who is the deuils vaſſall. It is better *Bellar. A. chieſp.*
to marry then to burne.

Cyprian a godly Father *Epist.* 11. Alſo *Gratian. diſt.* 27.

quest. 1. cap. Nuptiarum. Marriage cannot be dissolued after a vow, neither ought it to be counted adulterie, &c. as *Augustine* saith also.

Paphnutius Distinct. 31. ex historia tripart. Ambrose de virg. lib. 1. Epiphanius lib. 2. tom. 2. heres. 67.

Bellar. Archiep.
For the Popes
power extends
to heauen, earth
& hell, Psal. 8.

Ob. *Bell. lib. 2. de Concil. 17. cap. & lib. 1. de pont. cap. 13.* The Pope is chiefe Monarch in the church, the head and husband thereof *[of the Popes Church. Polidor, verg. lib. 4. cap. 10. also concil. Trident.]*

Ans. Pope *Pelagius 2. In c. null. distinct. 99.* None of the Patriarches ought at any time to vie the terme of vniuersall Bishop.

Pope *Gregory 1. lib. 4. Epist. cap. 8. 3. saith,* to agree to this wicked terme (vniuersall) is nothing else but to loose the saith. *Isod. lib. 7. Etymol. cap. 9. Aug. Contra petiliani Epist. cap. 4. Chrysost. hom. 35. in Math. 20.*

Barthol. Chassanens lib. 4. confid. 7. The Pope and Priests are subiect to the King, and the Prince, as it is *2. Kin. 22.* The King commaunded *Helcias* the high-priest, and the Priests of the second order to call out of the temple of the Lord the vessels that were made to *Baal.*

Pope *Gregorie, the Great. Epist. 35. ad Iohan. Episcop. Constant.* saith plainly, he that calleth himselfe vniuersall Bishop is the Antichrist.

In expof. symbol. lib. 4. epist. 6.

Cypriane saith, know this, and be sure that the day of oprefion begins to hang ouer the head, the end of the world, and the time of Antichrist is at hand.

Bernard super psal. 91 lib. 4. ad Eugenium. If abuses be not taken out of the Church (*papatu*) both now, and after times shall be inforced to iudge the Pope to be Antichrist, & *Rome* the true *Babylon.*

CHAP. XXVI.

Regeſtion by reprehension, admonition, &c.

Epiphanius. 1. ob. iurgatio, tunc erepatio.

Fourthly, *Regeſtion* is made by reprehension, rebuke, re-crimination, admonition, or some other way, to correct

rect the corrupt opinion, and diſpoſition of the aduerſarie, as when hee reaſoneth againſt pietie, honeſtie, manifeſt ſence, and experience, &c.

Rom. 9. 20. Paule correcteth them that will argue and diſpute againſt God, becauſe he hath choſen ſome, and not others.

Iob. 2. 10. Iob answereth his wife by a ſevere rebuke. Thou ſpeakeſt as one of the fooliſh women ſpeaketh, &c.

Ob. Heretikes are not the Church.

Papiſts.

The reformed profeſſors or Goſpellers are heretikes: *Ergo.* they are not the Church.

Anſw. If the goſpellers (as you antichriſtianly terme them) be heretikes, what are they then I pray you, that have ſet vp, and maintaine a religion, that like a beggars cloake is patched and clowted together of Iewiſh, and heatheniſh reliques, and of the old heresies?

Hitherto belongeth appealing to the conſcience of the aduerſarie, and to the iudgement of God; when wee haue to deale with them, whom we knowe to diſpute againſt their conſciences in ſerious matters; as without doubt *Bellarmino* very much doth. *Iob. 15. 22.* our Sauour Chriſt appealeth to the conſciences of the Scribes, & Phariſes. If I had not come and ſpoken vnto them, they had not had ſinne, but now haue they no cloake for their ſinne, and *Iob. 9. 41.*

CHAP. XXVII.

Of Solution by Exoutheniſmus.

Solution or anſwere by the eleuating or extenuating of the obiection, is when we ſhew by word or deede that it is not worth the anſwering. *Exoutheniſmus.*

The anſwere is made two wayes.

Fiſt, by *Exoutheniſmus*, *id eſt*, Contempt, or reiection of a reaſon, as reaſonleſſe, and not worth the anſwering or hearing.

Such

Such were the reasons of the Fatherlings in the second counsell of Nice for Idols.

1. God created man after his image: *Ergo*,

Images are to be had. [*It is true, Gods image; i, men are to be had.*]

2. No man lighteth a candle, and putteth it vnder a bushell; *Ergo*, images are to be placed vpon the altars. (*Nay rather to be thrown from the altars for they are teachers of lies.*)

3. As we haue heard, so haue we seene: *Ergo*,

We knowe God by images. (*Rather we loose the knowledge of him, and quite forget him through images.*)

4. Pope Syrisius said that marriage was the vncleannesse of the flesh: *Ergo*,

He that was in the flesh (*id est*, married) could not please God. (*Better then Pope Ioan 8, a whore, or Alexander 6, an incestuous person, &c.*) Rom. 8. 8. (*a Popelike interpretation, contrary to Heb. 13. 4.*) *Ergo*, not so vncleane as the bawdy rent of your Stewhouses, nor as the continencie of your Sodomiticall Cardinalls, nor so vncleane as your holy brethrens whore domes, incest, and forceries.

5. we are commanded to praise the Lord in his Saints: *Ergo*,

Saints are to be worshipped. (*so we are commanded to praise the Lord on Cymballs: Ergo*, Cymbals are to be worshipped. *Mine nose itcheth: Ergo*, we shall haue a deead corps soone. (*Nay many dead corpses, for it may bee that rubbing doth bruise the small wormes in the nose end.*)

Every one haue
small wormes
in their nose
ends.

Bellarmino saith, Images are to be worshipped; because Iacob worshipped toward the top of his staffe. (*You thinke be-like, that there was some face, crosse, or other image wrought vpon the toppe of his staffe*) but he worshipping the Lord, turned to ward, or bowed vpon the beds head. Gen. 47. 31. Vpon the top of his staffe, or leaning vpon the toppe of his staffe, Heb. 11. 21, as the originals Hebrew, and Greke plainly manifest.

The Iesuits say, the people profite as much by seeing a Masse, as by hearing an hundreth sermons. (*Iust as much,*
for

for to see they knowe not what, and to heare they know not what, is all one.

Many obdurate Popish Idiotes say, that all things are so deare, and the world so bad, because there is so much preaching (you may more truly say, because there is so little catechizing, but indeed you rebellious bellies Gods, conetons murmurers, enemies of Gods word and grace, and all good people, are the cause of these, and more fearefull iudgements, if God for his owne peoples sake spared you not. Ier. 44. 16. To the end. There be your foreelders, deuotions, customes, plenties.

Popes animals.

Many wilfull ignorants say, that they are edified more by reading then by preaching: because it maketh them come to the Church with a better will.

Also, that catechizing is vnprofitable, because it keepeth lustie (lustfull) seruants out of the towne.

Ans^r. Such like rotten, stinking, goatish, and vnsauory Answer to all speeches as are all these aforesaid, are loathsome to the sanctified care. And such idle speeches shall not goe vnpanished, for they saue strong of blasphemie, and Atheisme.

On this manner our Sauour Christ answered the Pharisees tempting him vpon occasion of a woman taken in adulterie. But Iesus stooped downe, and with his finger wrote on the ground, as though he heard them not. Iohn 8. 6. 8.

CHAP. XXVIII.

Solution by an acute Ironie.

SEcondly, eleuating or extenuating of the obiection is made by an acute Ironie; or seuerer derision, including both a confutation, and a sharpe reproofe of a wilfull, and proud aduersarie.

Thus *Elias* answereth the Priests, and people of *Baal*, who held *Baal* to be a God. For in seeming to consent to them ironically, he both confuteth, and reproveth their madnesse. *Eliab* mocked them and saide, cry aloud, for he is a God, either he is talking, or he is pursuing, or he is in a iourney, or

1. King 18. 27.

Pharisees.
Math. 9. 11.

Christ.

peradventure he sleepeth, and must be awaked,

Thus our Saujour Christ answereth the proude, couetous Hypocrites, the Pharisees contemptibly reproaching him for keeping company with Publicanes and sinners.

He answereth them, *Vers. 12. 13.* The whole neede not the Phisician, but the sicke, I came not to call the righteous, but sinners to repentance.

Here hee confuteth, and reproveth their ignorance and their pride by ironickall concession.

*Coster Jesuit En-
chirid. de iustic.
pag. 241.*

Coster saith, A iust man is the sonne of God by inherent iustice, which is pure perfect, and accepted of God, though his workes be not cleane. His workes drawe their puritie from inherent iustice, but their impuritie from concupiscence.

(*Ergo, your workes are pure, and impure: pure on the outside and impure on the inside.*) For sometimes the puritie of iust mens workes, doe not shine so clearly forth, but are besprinkled with the powder, or dust of veniall imperfections.

Answer.

Ans. Yee are a most iust generation indeede in your ownecyes, and full of good (*Romish*) workes, if it were not for those powders, and dusts of veniall imperfections.

We found a litle sprinkling of that powder you speake of, scattered vnder our Parliament-house in great barrells; but we iudged that veniall imperfection to be a deadly sinne. If *Guido Faulkes* had brought this worke to perfection, doubtlesse he had merited heauen, the Popes blessing, and beene canonized for a Saint, and after death beene praied to for an intercessour.

CHAP. XXIX.

Personall answers by Digression.

Personall solution by digression, is to withdraw the aduersaries, or opponents minde to some other thing, from the controuerted matter.

This answer is vsed,

1. When

1. When a superiour, or mightier man reasoning against vs, is wisely to be handled that we may auoide needlesse displeasure, and offence.

2. When to saue the credite of our aduersarie, wee diuert him from his ignorant oppositions, especially in company.

3. When perceiving our aduersarie to weake for vs, wee will not presse him ouermuch to his disgrace, nor yet leaue him confident in his error. Therefore leauing some strong argument of euiction in his minde, we instantly fall to some other matter, &c.

CHAP. XXX.

Of the fallacie, 1 *idem per idem*, & 2 *obscurum per obscurum*.

1 The same thing by the same thing.
2 An obscure thing by an obscure thing.

There is a fallacie confirming, confuting, illustrating in appearance onely, but indeed, Euiting, and concluding nothing at all, commonly termed *Petitio principii*, or *petitio questionis*. It is, when the aduersary doth cunningly seeke or require that that, which is in the question may bee granted him.

Opposing or obiecing in appearance onely.

This is made two wayes.

1. When we take vp the same thing expressed in the same or other words for a third argument, or, when we take vp the question it selfe, or one of the parts thereof for a third argument; as *Galene* saith, *To zetoumenon ap' arches lambanesein*. *arche*, i. quod in id est, *quod quesitum vel propositum est in questione*, *sumere*, i. *principio positum est nam questio est principium, et fundamentum disputationis*. To take vp that which is the question, or propounded in the question for a third argument, which ought to be another thing from the question and parts thereof, as an vmpire or arbitratour is from the parties contending. See, 3. Booke, chap. 4.

This kinde of *Petitio principii*, is called *idem per idem*.
i. the same thing, by the same thing.

Examples.

Whatsoeuer is Catholike, is Catholike,

Ccc 2

The

*The Church of Rome is Catholike, ergo,
The Church of Rome is the Catholike Church.*

Here is the same prooued by the same in the same words.
~ Such like reasons as this are good enough among wilfull
Papists, which being frozen on their dregs resist the known
truth.

What soeuer is perpetuall, is eternall.

The world is perpetuall: ergo,

The world is eternall.

Here the same is prooued by the same in diuers termes of
one sence: for perpetuall, and eternall is all one.

That which hath not beginning, nor ending is eternall.

The world hath no beginning, nor ending: ergo,

The world is eternall.

That which is eternall, is eternall.

The world is eternall: ergo,

The world is eternall.

Secondly, when we confirme, confute, explicate, illustrate
a theme by that which is more obscure, or as obscure as the
theme is. Whereas in reason, that which is brought for an
argument is to be affected to that which in the question is
to be argued, i. illustrated, explicated, prooued.

This kind is termed, *obscurum per obscurum*, id est, an ob-
scure thing by an obscure thing. For which kind of argu-
ing *Duns* is famous.

Those that are in purgatory ought we to pray for,

But some that are dead, are in purgatory: ergo,

For some that are dead we ought to pray.

Here is *obscurum per obscurum*, or rather a sencelesse que-
stion confirmed by a reasonlesse argument.

CHAP. XXXI.

Of answere in appearance onely.

9
AS there is an obiection in appearance, so also there is an
answere in appearance, as when we make some shew of
satisfying

satisfying an obiection. but indeede doe not, at least logically, which is by three waies.

First, when wee answer nothing to the syllogisme propounded, but speake something generally of the whole matter, that we may seeme to be able to say somewhat thereof.

Secondly, when we prouoke, and mooue our aduersaries to anger, &c. This is commonly the argument of them that are more strong then wise, who in stead of a wise answer, or for want of an answer, lay hold on their dagger, &c.

3. By digression; which is done by shuffling vp many matters together in the eares of the aduersarie, or by relating some prettie fable; or story vpon occasion of his speeches, or to turne of his obiection with some jeast to mooue anger, or laughter.

This is commonly the argument of them; that would seeme to be learned, and are not, and therefore can say *ex omni aliquid, ex toto nihil. id est*, some thing overly of euery thing, but nothing perfectly of any thing. But to see wise men walke on foote and fooles ride on horse-backe, is no newes. It is better going on foote to heauen, than riding to hell.

Thus farre of Syllogisticall iudgement: Methodicall followeth.

C H A P. XXII.

Of Methodicall indgment.

Methodicall iudgement, is whereby wee iudge whether a Treatise be true according to methode.

The parts of this iudgement are two.

The first is of the forme.

The second, is of the matter.

Method, is iudged to be good according to forme, if right order be every where obserued, conuenient breuitie. *id est*, without *Tautologies*, and to many, and too large amplifications, which make a Treatise foggie, and tedious, and also a fitt continuation, jointure, and dependance of all the parts together.

Lawes of me-
thod, Order,
breuitie, conti-
nuitie.
homogenie.
harmonie.

So that in respect of forme there be 3. Lawes, viz. Order, Breuitie, and Continuitie.

Method, is iudged to be good according to matter, if in any Treatise, Art, Science, &c. A iust *homogenie*, and harmony, of the parts, or precepts be obserued.

Homogenie of precepts, is, when all things justly conspire to the explication of the same subiect without extravagation and aberration from the principall scope purposed and intended.

Harmonie of precepts, is when there is an amiable consent, and delightfull concent in all the partes of the truth deliue- red in a Treatise.

So that in respect of the matter, there be two Lawes, *homo- genie*, and *harmonie*.

Method, is iudged to be euill in the handling of any Art, or Treatise, if there be any fault committed either in forme, or in matter.

In respect of forme, the fault is committed three wayes, viz. by *confusion*, *tautologie*, in *transition*.

1 *Confusion*, is the perturbation of order: as when speci- als are handled before generalls, particulars before vniuer- sals, things proper before things common. And when diuers things are handled together without distinction or sepe- ration, and without handling euery thing in his due, and pro- per place, according to the rules of method.

2 *Tautologie*, is an vnecessary, and tedious superfluitie, and prolixitie in handling of a Treatise, as when we vse too much variation, and make to many repetitions of knowne, and easie things, which is very wearisome, and loathsome.

3 *Intransition*, is when there is no continuation of the parts of a Treatise, or precepts of an Art, where it ought to be, i. no passage from part to part, by shewing what hath ben spoken, and what is to be spoken. It is like to traouailing in a long and wearisome way without townes, woods, &c. or any distinct obiect to recreate the sight, and without knowing how the day is spent, or how farre we haue gone, and are to goe.

perissologia.

Hæsus.

In respect of the matter, method is iudged to be euill two wayes.

1 By aberration, or passage into some other kind of Art or other subiect, or matter, than was propounded. As *Despauterius* mingleth Philosophie, Logike, and Rhetorike with Grammar. *Zabarell* and many other Logitians mingle Logike, and Philosophie, and also Grammaticall precepts in their texts.

2 By inconstitence or contradiction, when in handling of the same matter, things are repugnant, and contrary to themselves.

Rules to be obserued in the practise of Logike.

1 Trifle not about Artificiall rules, and termes. For *purns Logicus*, *purns hæreticus*, as a Father saith.

2 Consider how sound, and good thy naturall Logike is, thy mother witt.

3 What apprehension of such principles thou hast, wher on thy Art-holpen-mother-wit doth worke, least thou discourse well *preter rem* or *nihil ad rem*. Simple apprehensions goe before comprehension.

4 Consider what measure of the gift, light, or apprehension of such principles thou hast; least thy discourse be tedious, *Tautologicall* erroneous.

5 Know that in respect of the things themselves, euery seuerall Art is the Categorie of seuerall things, complete in it owne number, waight, and measure. So that intelligence is one thing, and discoursuenes another.

FINIS.

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